GODS HVSBANDRY:

The First Part.

TENDING TO SHEW THE DIFFERENCE BETWIXT THE Hypocrite and the true-hearted *Christian.*

AS IT WAS DELIVERED IN CERTAINE SERMONS, AND is now publiſhed

By William Whately, Preacher of the Word of God in *Banbury* in *Oxfordſheire.*

Matth. 7. 21.

Not euerie one that ſaith vnto me Lord, Lord, ſhall enter into the Kingdome of heauen, but he which doth the will of my Father which is in heauen.

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TO THE CHRISTIAN READER.

IT is a thing I thinke, good Reader, if not impoſſible, yet exceeding difficult, for a Miniſter of Gods word to open his mouth with ſo much diſcretion, but that if he ſeeke to beate downe the falſe hypocrite, the weake Chriſtian will come betwixt, and take the blow vpon his owne head, which was neither meant nor due vnto him; and contrarily, if he ſeeke to raiſe vp the weake Chriſtian, the preſumptuous hypocrite will by and by lay hold on thoſe words, and peruert them quite, to the nouriſhing of his fooliſh ſecuritie. My care hath been to tread ſo euen a path in the following Treatiſe, that I might not giue any iuſt occaſion to the ſuch miſtaking of either party. And I hope I haue ſo tempered my pen, that the poore Chriſtian ſhall not (vnleſſe in an ouer extreame brunt of tentation) be leſſe able to enioy his proper conſolation for any thing that hath been here vttred, to the diſcarding and amazing of hypocrites; nor the hypocrite (vnleſſe out

of an extremity of wilfull blindneſſe) be able to neſtle himſelfe warme, in the miſapplying of comforts intended to thoſe alone, that be ſuch as hee alone ſeemeth to be. Now what thou art that ſhalt reade this booke, I cannot poſſibly know; and how thou wilt cenſure of me for it, as I cannot coniecture, ſo neither will I be careſull or trouble my ſelfe about it. If thou ſhalt commend me, I hope I haue a little better inſight into mine owne imperfections, than to bee tickled with thy prayſes, which perhaps thine ignorance, or partiality may giue, rather than any deſert of mine (which I know to bee none at all of any good thing) may call for and challenge: but if thou ſhalt reproch and diſpraiſe me, ſure I ſhould haue both more wit, and ſomewhat elſe to doe, than to make any account of thy diſliking and cenſorious words; knowing (as I doe know well enough) what thou art, my fellow-ſeruant, not my Maſter; a fellow-priſoner, not a Iudge. Wherefore if thou beeſt wiſe, ſaue a bootleſſe labour of ſpeaking either well or ill of me; neither of which can aduantage thee, or doe mee any good or hurt; and rather beſtow thy ſelfe in reaping ſome profit by that which I haue here written, with a deſire and intention of profiting thee. If I haue ſpoken what thou kneweſt not before, now informe thy ſelfe: if what thou kneweſt, but conſideredſt not, now digeſt thine owne knowledge, and (hauing an addition of one more witnes to the truth thou didſt formerly confeſſe) know it ſurer, know it better. If I ſeeme to thee to vtter truth, imbrace it becauſe it is truth; if to erre, conſider by what

what reasons thou canst conuince me, of hauing erred; and let mine error occasion thee with more firmenesse to cleaue to the truth. In a word, thou mayest (if thou wilt) get some good by reading; if thou wilt not, who can helpe it? And (that I may bee bold a little to touch the sore of those that reade bookes, specially Sermons, which yet there be not many that will reade) let me put thee in mind, that the common fault of hearers, is incident to readers also: they heare alone, to be iudges of the speakers gifts, or to censure his imperfections: they heare not with any intention of reflecting their thoughts vpon themselues, to censure themselues, and find out their owne faults. So in reading Sermons, the greater nũber reade only to see what a man can say: to iudge of his learning, reading, wit, phrase, &c. and to carpe at his defects in any of these. Long enough may such both heare and reade, afore either the pen or the tongue, will conueigh any goodnesse into their hearts. Wherefore if thou please to bestow paines in perusing these Sermons, reade them with none other intention, but that one of trying thy selfe, whether thou beest an hypocrite, yea or no; so dare I promise thee some fruit of thy reading: for either (in finding out thine hypocrisie) thou shalt perceiue thine vnhappinesse, and bee capeable of helpe; or else (in meeting with vprightnesse) thou shalt enioy thy good estate, and be encouraged to proceede. Thus with my best prayers to God for thee, and the good successe of all good labours to doe thy soule good, and with a request of reaping one particular

prayer of thine for me, if thou reapeſt any good by theſe lines, I bid thee kindly farewell, and reſt

From my Study in Banbury. April 6. 1619.

couetous of thy ſoules health,

William Whately.

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GODS HVSBANDRY: TENDING TO SHEW THE DIFFERENCE betwixt the Hypocrite, and the *true-hearted Christian.*

John 15.2.

Euerie branch in me that beareth not fruite he taketh away; and euerie branch that beareth fruite, he pruneth, that it may bring forth more fruite.

CHAP. I.

Wherein the Text is opened.

THe lipps of the wise doe feede many, saith the wise *Salomon.* How truly was this saying verified in our blessed Sauiour Iesus Christ, who (being the Wisdom of his Father) delighted (as it was foretold of him) to *open his mouth in a parable, and to vtter darke sayings of old.* And as in the whole course of

his life, his mouth was a welſpring of waters of life, euermore ſending forth the ſtreames of ſweete refreſhing doctrine; ſo chiefely towards his end (in the foreſight of his neare approching departure) doth he enlarge himſelfe more then ordinarie, in diuers moſt worthie ſpeeches, to inſtruct and comfort his ſorrowfull Apoſtles. In this Chapter among the reſt, intending to perſwade them to goodneſſe of life, he layes downe certaine grounds as a foundation, whereon to raiſe his purpoſed exhortation. Our ground ſtands faſt in theſe two verſes, which containe a ſweete and comfortable parable, wherein our Sauiour ſets out the care, that himſelfe and his Father take of his Churches welfare. Himſelfe he compareth to the body of the Vine, from whence the ſweete ſap of all heauenly graces, is plentifully deriued to euerie branch, according to the capacity and meaſure of euery one. His Father he compares to an Husbandman, who doth plant, and mound, and dreſſe this Vine: and laſt of all gather the fruit thereof in his owne eternall and vnſpeakable glorie and praiſe. And (that the matter may be better noted) he proſecutes this part of the compariſon more at large, ſhewing the principall husbandrie of God the Father about this Vine. This husbandrie is ſet out by the ſubiect and parts of it. The ſubiect of Gods husbandrie is deſcribed by the common nature and different kinds thereof. The common nature is in theſe words, *euerie branch in me*; that is, euery profeſſor of Chriſtian religion; euery one that maketh himſelfe or others beleeue, that hee beleeueth in Ieſus Chriſt,

Christ, and imbraceth the heauenly doctrine of the Gospell. Faith in Christ maketh a branch, I meane the externall profession of faith; and if it be true, then doth it make a true branch; if hollow and fained, then a branch alone in appearance. The kinds of branches are two; some that doe not bring forth fruit, some that doe. Some professors of religion are sound-hearted, and some are hypocriticall. And the care of the Lord extendeth it selfe to euerie particular professor of either kinds: of those that carrie a shew of being Christians, some do liue a godly life in the sight of the world, and some doe not; and the Father of Heauen carries himselfe, as beseemeth his Wisdome, Iustice and Goodnesse vnto both. And this is the subiect of his Husbandrie.

The parts of it are two; and those different, according to the different kinds of branches; *The vnfruitfull branch he cuts off*: that is, the hypocrite he doth bring to eternall destruction, fitting and ripening him for hell, by more and more separating him from Christ, and al the benefits of Christ, till hee haue finally brought him to damnation. Euerie false Christian, whose life is not in some degree and good measure agreeable to his profession, is by God plagued and punished with eternall death; and euerie of Gods ordinances, and whatsoeuer else befalleth him, is turned (through his owne wickednesse, and Gods iust hand against him) into a meanes of working out, and increasing his damnation. And this is one part of the Lords Husbandrie, his seueritie against hypocrites. The

ſecond part is that, that concernes good branches, repreſenting the goodneſſe of God to the ſound-hearted Chriſtian, ſet out in the matter, and end or effect of it. The matter is *purging* or *pruning*. The Gardener with his pruning-knife doth cut off ſuch vnprofitable and luxuriant twiggs from the branches, as would hinder the increaſe of grapes: ſo God by diuers meanes which hee hath in a readineſſe, and by name, afflictions, ſanctified to that purpoſe, doth diminiſh, ſubdue and mortifie the corruptions and diſordered affections of his true-hearted ſeruants, which would elſe hinder them from liuing in holy and Chriſtian manner before him. The end of this pruning and alſo the effect (for theſe two termes are often incident, yea alwaies, if a wiſe and ſufficient worke-man haue the managing of any buſineſſe) is no hurt to the branches, but euen the greateſt good that may be, or the increaſe of their fruitfulneſſe, the cauſing of all vertues to grow in them, and the inabling of them more and more to conforme their liues according to the doctrine of godlineſſe. And ſuch is the order and meaning of this verſe. Now I proceede to collect ſome neceſſary points of doctrine thence.

CHAP.

CHAP. II.

Shewing that there is a mixture of hypocrites with true Christians in the Church, and why.

FIrſt then let vs marke, that our Sauiour diſtinguiſheth the branches in the Vine into two ſorts; fruitfull and vnfruitfull. Queſtionleſſe wee may conclude from hence, that Chriſt meant to teach vs, that in his viſible Church, there ſhould bee a mixture of true-hearted Chriſtians and hypocrites. In the ſocieties of men profeſſing the true Chriſtian religion; neither are all true, neither are all falſe: but ſome honeſt, ſound-hearted, vpright Chriſtians; other-ſome, hollow, diſſembling, hypocriticall actors of Chriſtianitie. Some are in very deede and ſubſtance that, that they are called and taken for: others haue a meere and bare name of Chriſtianitie, and nothing within them anſwerable to that name. This is the point which our Sauiour teacheth alſo in the parable of the grounds, whereof among foure kinds, one alone prooued good. So in the parable of the field which had tares ſowed in it together with good corne: in the parable of the draw-net, that gathered not good fiſh alone, but much vnprofitable filth withall. So much alſo doth *Paul* ſignifie, when he tells vs, that all are not of Iſrael, which are of Iſrael; and that hee is not a Iew, which is one without, but he which is one within. And againe,

Mat.13.1. 24.47.

Rom.9.6. 2,28.

of the Congregation in the wildernesse, he affir-
1. Cor. 10. 5. meth, that though all did eate of the same spirituall meate, and drinke of the same spirituall drinke, yet God was not well pleased with them all. And
1. Iohn 2. 19. Saint *Iohn* affirmeth in plaine tearmes, that all are not of vs (in truth of heart) which are amongst vs, in shew of profession. To this truth the continuall experience of all ages yeeldeth a manifest and lamentable testimonie. In *Adams* family (the mother Church of all the World) there was *Kaine* as well as *Abel*, both offerers to God: but the former in a false semblance of pietie; the latter, in the truth of faith and deuotion. In the Arke were accursed *Cam*, and blessed *Shem*. In *Abrahams* house, scoffing, wild *Ismael*, and religious *Isaac*. In *Isaacs* house, plaine-hearted *Iacob*, and the murdering-minded *Esau*. So in the Wildernesse, gaine-saying *Core*, with his accomplices *Dathan*, *Abiram* and the rest, as well as *Moses*, *Iosua* and *Caleb*. In after-times, *Elies* sonnes (a paire of prodigious dunces, ill liuing and dumbe Ministers), as well as faithful *Samuel*, the Lords true Prophet. A *Saul* and a *Dauid*; an *Achitophel* and an *Hushai*; and so vpwards to Christs family, & there was a *Iudas* and a *Peter*. What Church can be free frō dissemblers, if this little domesticall Church that had such a Pastor and such members, had yet a diuell lodging within it? Wherefore it was so too in the times of the Gospell; halting *Ananias* and *Saphira*, as well as iust *Barnabas*; Corinthian flaunters, as well as true Teachers: yea, and which is more to be wondred at, false Apostles as well as true, dispersed here and there

there in all Churches. Loe how Christs floore hath chaffe, as well as Wheate lying in it; and his field hath Goates, as well as sheepe feeding in it. Let vs inquire a reason of this mixture, both why some be false, and why some be true. Of the former, we must fetch reasons from Man, from Satan, and from God. From Man; becauſe hypocriſie is one of the euill weeds that doth naturally grow in his corrupt ſoule, it being very agreeable to his naughtie heart, to diſſemble goodneſſe in ſome caſes; and hauing ſeene the truth, to make ſhew of yeelding, though in heart he yeeld not vnto it. For oftentimes the truth is laid open ſo clearely before the eies of his mind, partly through the obedience of outward proofe, partly through the inward light of illumination, as hee cannot but acknowledge it, as the eye cannot chooſe but ſee ſuch obiects, as are ſet in conueniant manner and diſtance before it. Yea, many times cuſtome, education, and bringing vp in commonly-receiued truths, doth ſo accuſtome and wont the mind vnto them (as vſuall eating doth the pallate vnto ſome kind of foode), that he cannot tell how to denie them; yea, that for his credit-ſake, and out of a deſire to be well reſpected amongſt his neighbours, he cannot but bee forward in declaring his opinion of them. Nature therefore will attaine to the knowledge and profeſſion of diuine truths, with the bare helpe of a common grace of inlightning: but the true doctrine of godlineſſe, is ſo contrary to the moſt beloued luſts of men, ſo oppoſite to their naturall corruptions, and tendeth ſo wholly to beate them

Reaſons why ſome be hypocrites.
1. *From man.*

them out of themselues, and to bring them in subiection vnto God, that through the strength of these corruptions, and that voluntarie slauerie wherein they remaine willingly inthralled vnto sinne, they neither will nor can (indeed they cannot, because they will not) giue a dutifull and submissiue entertainement thereunto, and so become but hypocrites at the best. So that it is no more wonder, to see a man prooue an hypocrite, then to haue a Crow prooue blacke: for the Crow doth not more naturally bring blackenesse into the World with her, then a man doth bring with him guile and dissimulation; seeing he hath in him so much imperfect goodnesse, as will make him receiue the forme of godlinesse, but withall so much tyrannizing badnesse, as will not giue him leaue to receiue the power of it.

2. *From Satan.* Againe, the diuell is verie busie to water and cherish the seedes of guile, that are borne and bred with vs, and within vs: for out of his malice, he is verie desirous to keepe men from saluation, and to hold them vnder his owne command and tyranny. Wherefore if he cannot retaine them still, as his absolute and professed vassals, yet hee takes great paines to maintaine a more feruent dominion ouer them, and to become the Lord of their hearts, in a more priuate and vndiscernable manner. Wherefore when hee is cast out from a manifest domineering ouer them, by the shining of the lampe of true religion within them, as Christ foretold that he should; yet stil he striueth by craft and policie, to keepe possession of the turret of their hearts,

Iohn 12. 31.

hearts, as being loath to bee beaten out of his old and long vsurped kingdome, so long as any one defensible fort remaineth. Now the diuell worketh effectually in the children of disobedience (as the Apostle testifieth), and so finding them full apt to dissemble, and making the matter worse by his forcible tentations, and subtill insinuations, it is no marueil if many come no further than to bare shew; especially seeing men are vsually so careless in searching themselues, and in resisting his tentations. Ephes. 2. 2.

Last of all, the Lord of Heauen doth most iustly punish a number of men, that liue within the visible Church, by giuing them ouer to the diuell, and their owne hollow hearts, to be beguiled and deceiued with outward appearances of goodnes, so to auenge himselfe vpon their careless or wilfull contempt, or neglect of the offers of grace made vnto them: for where the doctrine of saluation by Iesus Christ is in any degree made manifest, there doth God proffer the spirit of grace withall, and is readie for his part to bestow it. But when men doe neglect or reiect this goodnesse, making more account of the base vanities of this world, then of those most pretious treasures, offered vnto them by the Lord; then doth hee most righteously depart from them, and turne them vp into the hands of Satan, to be blinded and hardned by him, and of their owne corruptions to be kept vnder, and vanquished by them, that so hee may most holily accomplish his most wise and eternall purpose, of glorifying himselfe in their iust damnation 3. From God.

nation at the laſt. And thus there is a kind of working of God, as well as of Satan and men, in the hollowneſſe of them that bee hollow; the Lord carrying himſelfe moſt righteouſly and wiſely: the diuel and men moſt wickedly and fooliſhly: he intending and attaining his owne holy and good ends, they following and ſeeking after their owne abominable and vnholy deſires. And thus we may plainely ſee how it comes to paſſe, that many hypocrites are found in Gods houſe.

Reaſons why ſome be true hearted.

1: From man.

Now vpon what reaſon ſtands it, that all be not as bad as any, but that ſome doe ſincerely imbrace Chriſt? the reaſon of this alſo muſt be taken from Man, and from God. From Man; becauſe hee is in his verie making, capable of truth, and a ſubiect of that nature, as may haue truth wrought in it by good meanes; euen as the blind mans eye, becauſe it was a mans eye, was capable of hauing the power of ſeeing wrought in it. For it is a very falſe and cauilling exception, that is taken to the doctrine of mans ſeruitude to ſinne, when it is inferred hence, that a man is turned into a ſtone or trunk. Nay, man hath a ſoule indued with thoſe naturall faculties, which may receiue the impreſſion of grace, by meanes which God doth ſanctifie for that purpoſe. Indeede ſo farre is he ſubiected to the dominion of ſinne, that he wanteth all actiue power of conuerting himſelfe to God; but yet ſuch naturall faculties remaine within him, as that he wanteth not a paſſiue power of being conuerted, if God conuert him. Let a mans leg bee cut, and though of it ſelfe it will nor heale or knit together

gether againe; yet it hath a power of being healed and knit againe, by the meanes of ſome playſter or medicine skilfully applied: but cut a ſticke of wood, or breake it in pieces, and no playſters will make vp the wound, or knit the broken pieces together againe. So is it with corrupted mankind, and this is all, that the truth of Gods Word will giue vs leaue to aſcribe to man, as a reaſon of his being truly ingraffed into Chriſt. he is capable of ſuch a worke of Gods Spirit.

But the principall and onely actiue cauſe, is Gods power and goodneſſe, that cauſe, beyond which, it is a madneſſe to enquire for any other cauſe. The Lord doth pleaſe to beſtow effectuall grace vpon thoſe, whom he will receiue to mercie; whereby they haue not alone their minds inlightned to ſome perceiuing of the truth of Gods word, but alſo their wills, by the mightie operation of the holy Ghoſt, ſubdued to the obedience of the ſame. So by the infuſing of a new life into them, they are inabled to become ſuch, as he doth wiſh them to be, and as themſelues deſire to be accounted. Were it not for this grace, all in the Church would be hypocrites as well as any: but it pleaſeth the Lord to beſtow that grace vpon one (whom he hath inabled to deſire it, that hee may gratiouſly beſtow it), which to another hee giueth not, but leaueth him to his owne careleſneſſe of it; that (miſſing it by his owne default) his blood may bee vpon his owne head. So the perdition of hypocrites is of themſelues, becauſe they willingly refuſe the goodneſſe of God, which he doth offer

1 *From God.*

them; the soundnesse and happinesse of the Saints of God, is of his free grace, that breakes the yoake of sinne which held them vnder; and makes them willing of vnwilling, and able of vnable, to turne themselues vnto him. For to imagine (as some will needes do) that the Lord doth deale no more bountifully with one, than with another, of the members of the Church; but that the cause why one becomes an hypocrite, the other preuaileth to vprightnesse, is meerely and wholly in themselues, is a fancie (I thinke) so contrarie to all, both Scripture, and experience of Gods Saints, that hardly can any be deceiued with it, but he that neuer felt what it was to be vpright, & whence it came. And thus haue we laid before you the truth of this point.

Chap. III.

Shewing the description and sorts of hypocrites.

NOw it is very requisite, that we make a plaine and sound explication of it, to the intent, that euerie man may discerne of himselfe, and of his owne estate, whether himselfe be an hypocrite yea or no. We will therefore doe our best to lay the matter open clearely, that it may bee euidently discouered (to thē that will take the paines of inquiring about the point) who is guilefull? who without guile? and for this purpose it is necessarie to stand vpon these foure heads: First, to

to ſhew what an hypocrite is: ſecondly, to ſhew the diuers ſorts, or rather degrees of hypocrites: thirdly, to ſet downe ſome generall notes of difference betwixt the true-hearted and the hypocrite. Laſtly, to declare more particularly the agreement and diſagreement of them both, in foure principal and maine graces, whereof the one hath alone the ſhadow, the other the ſubſtance; that is, firſt, in knowledge; ſecondly, in faith; thirdly, in repentance; fourthly, in good life, or in obedience.

What an hypocrite is, viz.

Firſt then, for the deſcribing of an hypocrite, we muſt make vſe of a neceſſarie rule of Logicke, which bids vs to define the concrete by the abſtract, as they tearme it, as no man can poſſibly declare what a white thing is, but by conceiuing and expreſſing what is whiteneſſe; nor what a proud man is, but by vnderſtanding what pride is; nor what an hypocrite is, but by knowing what is hypocriſie. And againe we muſt vnderſtand, that vertues and vices doe not denominate their ſubiects, vnleſſe they be in them in ſo high a degree, as to preuaile and be predominant ouer their contraries: as nothing is called white, but that in which whiteneſſe ſo preuaileth, that it partaketh more of white, than of any other colour: and if a thing doe ſo partake of whiteneſſe, we cal it white, though it faile much of the whiteſt whiteneſſe that may be. So is he called a proud man, in whom pride preuaileth; an infidell, in whom infidelitie ruleth; a reuengefull man, in whom reuenge doth beare ſway; and a couetous man, in whom couetouſneſſe raigneth. And ſo muſt we likewiſe con-

clude in the present matter, that hee is an hypocrite, in whom hypocrisie preuaileth and beareth rule.

A professor of Christian religion, in whom hypocrisie ruleth.

To the making of an hypocrite therefore, three things must concurre: first, a fit subiect, *viz.* such an one as doth (at least in appearance) professe himselfe to be a Christian, and to beleeue in Christ. As nothing can bee called an vnfruitfull branch, if it be not a branch; so neither can any man bee termed an hypocrite, vnlesse at least externally he bee in Christ: nay, this meaning, as we now take the word hypocrite, in opposition to a sound member of Christ. Secondly, there must be in that subiect an adiunct, that vice of hypocrisie: and thirdly, this vice must bee in that subiect, in such degree as to beare rule; and to bee, as they terme it, predominant. Wherefore for our further information in this matter (which is most exceeding needfull to be very distinctly knowne and conceiued of) wee must search into the nature of that crooked, selfe-couering and selfe-consuming vice of hypocrisie, about which wee neede not goe farre, but alone turne our thoughts to the Apostles description of it, *viz.* that it is a forme of godlinesse, without the power thereof. It is a false fained goodnes, a goodnes alone painted, and put on, and counterfeited. In plaine words thus you may describe it; A corruption of the will, whereby it inclineth it selfe to some good, by doing some good, and leauing some euill for ones owne sake. For euery man is naturally desirous to haue other men esteeme him good, and to esteeme of himselfe also, as of one that

What hypocrisie is, viz.

2. Tim. 3. 5.

A corruption of the will, inclining it selfe to doe some good, and leaue some euill for ones owne sake.

that is good; and becauſe, neither will his neighbours conceiue ſo of him, neither can hee ſo conceiue of himſelfe, without ſome ground for ſuch conceit; he is therefore willing to doe ſomething that may worke in others, and in himſelfe ſuch an opinion of him, and to auoide ſome other things, that might procure the contrarie opinion. Yea, euery man naturally is willing to be happie, and willing to think, that he ſhall be happy, yet becauſe this thought cannot be maintained, without ſome colour of reaſon, he is alſo willing to doe ſome things, that hee may thinke will further his happines, and auoide ſome other things that will hinder it. Now when a man that liueth in the Church, out of theſe naturall deſires, that are inſeparably vnited to his reaſonableneſſe, doth incline himſelf in ſome things, to yeeld to the doctrine of religion, that ſo he may ſerue his owne turne, in fulfilling his owne deſires: this is falſe goodneſſe, goodneſſe alone to the eye; it is called goodneſſe, as a falſe ſhilling is called a ſhilling, becauſe it looketh like a ſhilling, hauing the ſame ſtampe, and a little ſiluer at top, though in the middeſt it be nothing but braſſe, or ſome ſuch baſe and vnworthy matter. If a man (I ſay) be moued for his owne credit or eaſe-ſake, yea, or for his owne ſaluation ſake, to be willing to do ſome good, that God in his word commandeth; and to forbeare ſome euill in the ſame Word condemned, and not to be willing to doe all good commanded, and auoide all euill forbidden; this is but guilefull hollow, imperfect, diſſembled goodneſſe, ſo eſteemed by men, and ſo appearing

appearing to them, that can looke alone vpon the bark and outer rinde of things, not ſo appearing to the pure eyes of God, nor ſo accounted in his true iudgement, that ſearcheth into the marow, and pith, and depth of all things. For God himſelfe is the chiefe good, and in a manner the onely good, neither is any thing good, but by participation from him; and ſo that goodneſſe which is not (as it were) deriued from him, as from the originall of it, nor directed to him, as to the ſcope and end of it, becauſe it hath nothing to doe with him, therefore indeede is not goodneſſe, whatſoeuer ſhew it may carrie to the world. So that as true goodneſſe, is a will to bee good in all things for Gods ſake; ſo is falſe goodneſſe a will to ſeeme good in ſome things for ones owne ſake. Eaſe may moue a man to doe ſome good, and auoide ſome euill, ſo may credit, ſo may profit. Now if any of theſe things doe chiefly and principally worke vpon our wills, as the motiues and ends of our actions, then is that goodneſſe but hypocriſie and ſeeming goodneſſe; and that man who liuing in the viſible Church, ſuffers this vice (of being induced but to ſome good things, not all; and withdrawne but from ſome euill (not all) for his owne credit, profit, eaſe, or the like cauſe, not Gods ſake onely or principally) to ſway and beare rule in him, he is an hypocrite. But when and in whom doth this vice preuaile? may ſome man ſay. I anſwere; euen then, and in that man, where and in whom it is not ſeene, oppoſed & reſiſted by the ſpiritual weapons of frequent confeſſions, hearty petitions, earneſt lamentati-

Hypocriſie ruleth where it is not ſeene and lamented.

mentations, and diligent application of the word of God againſt it for to beate it downe: for all vices muſt be diſtinguiſhed into two kinds: ſome are more fleſhly and groſſe (as I may terme them) that doe follow the temperature of the body, and their ſtrength and weakeneſſe doth much what depend vpon the conſtitution thereof: ſuch are wrath and choller, gluttony and filthineſſe, and diuers other like. Now it is not of neceſſitie, that theſe vices bee actually in all the corrupt generation of *Adam*; alone they are in euery one (as I may terme it) virtually, ſo that if the ſame ſoule were put into another bodie, whoſe temperature would fit the turne of thoſe vices, it would be as plentifull in them, as any other man is, or as it ſelfe is in any other vice. Now there are other vices of a more ſpirituall nature (as I may terme it), I meane more immediately and principally flowing from the corruption of reaſon and of will, and from the natiue defilement of the ſoule, in its chiefe faculties; ſuch as are pride, vnbeleefe, forgetfulneſſe of God, vnconſcionableneſſe, and by name, this hypocriſie. And theſe laſt kind of vices are in all men indifferently ſince the firſt ſinne of *Adam*, by whom all became dead in ſinnes and treſpaſſes; though it muſt not bee denied, that in ſome they grow more head-ſtrong, than in others; and doe more manifeſtly and violently ſhew themſelues, according as they are more or leſſe nouriſhed with meanes and occaſions, and (as it were) foyled with helpes and opportunities fit for them. And as for all theſe vices, there doe they preuaile, and there

they must bee called predominant, where they are not obserued, bewailed, acknowledged, oppugned, and that by spirituall weapons, and that constantly. For it is most vndeniable, that whereſoeuer any vice is, there it ruleth, vnleſſe it be mortified and crucified by the ſpirit: that is by ſpirituall meanes and ordinances, faithfully vſed, wherewith Gods Spirit faileth not to worke; and it is as certaine, that this grand member, or lim rather, of the body of death, which we all bring into the world with vs, (I meane) hypocriſie is in euery man; wherefore it hath dominion in him, vnleſſe it be, as was formerly ſpoken, diſcerned and oppugned. And therefore alſo it is great reaſon, that ſuch one ſhould receiue his name from hypocriſie, and bee intituled an hypocrite. And ſo I would thinke, an hypocrite may be fitly called a profeſſor of religion, that doth not ſee, bewaile, and fight againſt his owne hypocriſie; that is, his aptneſſe to make a ſhew of goodneſſe, by doing onely ſome things that are commanded, and auoiding onely ſome things that are forbidden for his owne ſake, not endeauouring to doe, and auoide all ſuch things for Gods ſake. And this thing is worthy to be diligently marked, that I ſpake of the predominancie of vice, &c; it is of maruellous great vſe, for the true triall of our ſelues, according to thoſe things that afterwards ſhal be ſet downe for that purpoſe. For not euery one that feeleth in himſelfe ſome of theſe ſignes, and effects of hypocriſie, that ſhall be named, is by and by an hypocrite: but he that hath them in him, and takes no care to find them out:

An hypocrite is a profeſſor of Chriſtianitie, that doth not ſee and reſiſt his hypocriſie.

Not the hauing, but the not oppugning of hypocriſie, makes an hypocrite.

or

or if he muſt needs find them out, continues not to make warre againſt them by prayers, and teares, and the ſword of the ſpirit, and the like weapons of our Chriſtian warefare. And of the deſcription of an hypocrite hitherto. I goe forward to ſhew you the ſorts or kinds of hypocrites: for well may we ſay, that a notable difference in degrees, may giue iuſt occaſion of diſtributing the things ſo differing, into diuers kinds, as the Scripture diuides the heauenly Bodies into the greater light for the day, and the leſſer light to rule the night.

CHAP. IIII.

Of the diuers ſorts of Hypocrites.

AND of hypocrites within the Church, if we marke, we ſhall find two kinds; the greater hypocrite and the leſſer hypocrite: the groſſe hypocrite and the cloſſe hypocrite; both well called hypocrites, becauſe in both, that vice preuaileth; and yet the one diſtinguiſhed from the other by the names of greater and leſſer, or groſſer and leſſe groſſe, becauſe the degree of preuailing in one, is farre higher and fuller than in the other. As euen of leapers, ſome were not ſo much leprous as others; though both leapers and vncured. And of diſeaſes; ſome are more vehement than others, though both mortal. And of wounds; ſom are deeper and broader than others, though both deadly.

Of hypocrites there are two kinds, the groſſe hypocrite, and the cloſſe hypocrite.

Now a groſſe hypocrite is he, in whom hypocri-

The groſſe hypocrite is he, that knowes himſelfe but to diſſemble, and yet cares not for it.

ſie ſo farre preuaileth, that he knowes himſelfe but to make a ſhew of goodneſſe, for ſome ſiniſter reſpect, and yet cares not for it, out of the moſt exceeding ſtony-hardneſſe of his heart. This hypocrite hides himſelfe from the world, but not from himſelfe; he couſons others, but himſelfe doth not deceiue himſelfe: for hee is full well acquainted with his owne intentions, and perfectly priuie to the windings of his behauiour; in very deed ſometimes, euen ſmiling to thinke, how he beguiles the world with a certaine fineneſſe of outward carriage, and ſeeming. Many a man maketh a ſhew to be religious, by doing diuers good things, in the meane ſpace knowing full well, that he doth not in heart regard any of theſe things, but alone that he thinks it fit ſo to wooe the times, or to fiſh for the fauour of ſome particular man, or to compaſſe ſome or other of his owne earthly, and ſelf-reſpecting proiects. Many a Pariſhioner comes to Church vſually each Sabbath, and receiues the Sacrament commonly when his neighbours doe, who doth in his heart no more eſteeme of Church nor Sacraments than a very Pagan; and ſo much hee doth know by himſelfe too, and yet is neuer touched with any remorſe of heart, for his ſo palpable, and to-himſelfe-euident diſſembling. Yea, it is to be feared, that many a Diuine ſtudies hard, preacheth (not learnedly alone, but) holily (too for matter and words); and yet in his owne ſoule makes no more account of preaching, than of a play-booke, but that he ſeeketh by this meanes to liue in the world, and to attaine a Benefice. Many a ſonne

a ſonne and ſeruant of a godly father or maſter, wil hearken diligently at Sermon, and bring home (by memorie or writing) all the ſubſtance of the Sermon; yea, and be diligent at prayers in the family, and perhaps alſo pray himſelf, with very good and commendable petitions and words; when as all this while he is guiltie to himſelfe, of making no reckoning of any goodneſſe; and in truth careth for, nor thinketh of any thing elſe, but winning the fauour of his parent or maſter, or credit and reputation with thoſe amongſt whom he liueth: and yet his ſoule is no more moued with ſorrow, for this his moſt groſſe guile, then if he were the true-harted perſon vnder heauen. For in truth, of all ſinnes in the world, nothing doth bring a greater extremitie of deadneſſe, and ſenſeleſneſſe vpon the ſoule, than this abominable hollowneſſe, when it preuaileth in this degree, that now I am intreating of. Such hypocrites as theſe were *Abſolon* and *Achitophel*. Did non *Abſolon* know, that he regarded not the religion of a vow? Did not *Achitophel* know, that he made nothing of Gods houſe and the ſacrifices: but (euen as a ſtaule) the better to attaine the fauour of *Dauid*, and his owne aduancement? Doubtleſſe they were well enough ſeene in their owne purpoſes and proiects, and could not but confeſſe at the barre of their owne conſcience (but that they would not conſider of it), that in very truth they did but ſerue themſelues (and not God) in all their ſeeming religiouſneſſe. Such hypocrites alſo were the greater number of the Phariſies, which made our Sauiour

Christ, so tart and earnest against them at al times; for well did hee see, that they did all their good workes to be seene of men; and that their formes of pietie and godlinesse were meere paintings, and that they regarded nothing, but to make themselues great in the earth; and euen vnder colour of long praying, sought only to deuoure widowes houses. Such also were those preachers, of whom the Apostle affirmeth, that they did teach Christ not purely, but of contention, as it were to put downe *Paul*, and to winne the Garland from him, and so to adde affliction to his bands. And these be grosse hypocrites.

Phil. 1. 15. 16.

The closse hypocrite, is hee which is an hypocrite, and yet doth thinke himselfe vpright.

Now there are a sort of dissemblers, not so notorious nor so grosse as these, and yet still vnder the power and dominion of guile; who thinke themselues to bee true Christians, and make account, that they haue that religion and pietie, which they seeme to haue, and yet in very truth haue it not; but (as S. *Iames* speaketh) deceiue their owne selues, as well as others, though the worst for them is, they cannot deceiue God. There are a number of professors of religion in the Church, of whom all that know them, haue a very good opinion: supposing them to be most worthy Christians; yea, which in their owne hearts doe verily thinke of themselues, that they be indeede the sonnes and daughters of God, and that they serue him, and not themselues; when as in very deed, they doe nothing else but couson themselues, and the whole world; for within, they also are very rottennesse, and serue themselues alone, and not the Lord Iesus Christ. Such

Iames. 1. 22.

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an hypocrite was the Apoſtle *Paul* before his calling, who was ſtrikt in all the Legall obſeruations, and vnrebukeable before men, and zealous of the Law, and (as he thought) earneſt for the God of his fathers; yea, who was aliue before the Law came (in his owne eſteeme) and made full account to goe to heauen; and yet for all that, he was but a whited tombe, and a rotten carcaſe; a Iew without before men, not within before God, as himſelf afterwards did know, how (euen by experience of his owne caſe) to diſtinguiſh.

Phillip. 3. 6.
Acts 22. 3.
Rom 7. 9.

Now if any man demand, how it ſhould be poſſible for a man ſo farre to beguile himſelfe, as to thinke, that he hath that vertue in deede, which he hath alone in ſhew? The anſwere is; that children and fooles, will eaſily take a guilded copper ring, for a ring of gold; and ſo blindneſſe and want of vnderſtanding is the cauſe, that many men doe ſo farre miſtake themſelues. And againe, the anſwer is, that many a man thinkes himſelfe a great ſcholler, whoſe learning yet doth nothing excell his neighbours: becauſe he compareth himſelfe with himſelfe, and doth not prooue himſelfe by exerciſes of learning, and by comparing himſelfe with others: and ſo, many a man eſteemes his eſtate to be very good, when indeede he is a plaine banquerout, and oweth more than he is worth; onely becauſe hee is ſlacke and careleſſe in caſting vp his reckonings: euen ſo the cloſe hypocrite is an hypocrite, and yet knowes it not; becauſe out of his abundant ſelfe-loue (which makes him giue ouereaſie way to a good perſwaſion of himſelfe), hee is loath

The cloſe hypocrite accounteth himſelfe vpright alone out of ignorance, or for want of ſearching into himſelfe.

loath to bestow paines, in searching and examining his owne heart. Would a man bee frequent and carefull in trying himselfe? he could not be an hypocrite, and not know it: but often a thing lies hid, for want of due seeking, that with a little carefull searching, would soone be brought to light. So hypocrisie ruleth, and yet is not perceiued to rule, because men will not enquire much after it; and the nature of it is, to be craftie in hiding it selfe. And these be the two most remarkable sorts of hypocrites, whereof yet it must be considered, that there is a great difference to be made.

The grosse hypocrite is as loathsome to God, as the most notorious sinner; not so the closer hypocrite.

The grosse hypocrite is to God, the most hatefull of all the sonnes of men: no kind of sinners are more loathsome to God, than those, that set themselues wittingly to serue their owne turnes with a bare shew of religion, when in their hearts they do quite and cleane neglect it. These men are more grieuously to be punished, than any the most notorious and infamous sinners amongst men. A thiefe, an whore, a murderer, a witch, shall not receiue a more bitter damnation, than this most palpable dissembler: for he doth most extreamely abuse and dishonour God, and his most sacred ordinances, dallying and mocking with him to his face, and euen scorning and deriding him to his teeth (as men vse to speake) and trampling vnder feete the richest and faireſt of all his pretious treasures of goodnesse. But it is not so with the close or lesser hypocrite, that is an hypocrite, and knowes it not: he is not so bad either in Gods account, or in the account of wise men, as the notorious and open offender,

offender, neither ſhall his caſe bee ſo hard, as the caſe of ſuch vile wretches, becauſe his ſinne is leſſe wilfull, and therfore alſo leſſe odious in Gods eies. And from this difference it commeth to paſſe, that the groſſe hypocrite is ſo ſeldome conuerted, as a man may well make a queſtion, whether any man, hauing any while continued in ſuch palpable diſſembling, were euer truly turned yea or no. But the cloſe hypocrite many times becomes true-harted: many a man (being by education, or by caſuall falling into ſome good family, brought alone to a forme of pietie, and yet not wilfully ſetting himſelfe to bee guilefull) is after ſome time truly ſanctified, and becommeth vpright-hearted before the Lord. But a cloſſe hypocrite hardning himſelfe againſt the Word often, will at laſt become a groſſe hypocrite, looſing euen theſe ſhadowes of goodneſſe, which at firſt he had, and wherewith he did for a time beguile his owne ſoule. *Iudas* (in all likelihood) was at firſt a cloſe hypocrite, not thinking himſelfe to diſſemble, nor of purpoſe making a ſhew to reſpect Chriſt for hope of future aduantage by him (in his heart meane while making no more account of him, than of an other man), but becauſe he hardned himſelfe in his ſinne of theft and couetouſneſſe, at length hypocriſie grew ſtronger in him, and he became as palpable a diſſembler as euer was, when he durſt betray his Maſter (that Sonne of man) with a kiſſe. For ſinne will eaſily grow from a ſmaller quantitie to a greater, and from leſſer degrees to more fulneſſe and largenes. And this diſtinction of hypocrites into two kinds,

A cloſe hypocrite by the growth of his hypocriſie, may ſoone become a groſſe hypocrite.

is of ſingular vſe in the examination of our ſelues, & ſerueth excellently to diſcouer men vnto themſelues, which elſe would eaſily thinke too well of themſelues. Many a man, becauſe he knoweth himſelfe to bee none of thoſe, that doe wittingly play the hypocrites, therefore imagines, that the name of hypocrite ſhould not be giuen to him: but now the knowledge of this difference, muſt make vs more wary ouer our owne hearts, and ſtirre vs vp to take heed, leſt happily wee bee found in the latter kind, though not in the former: for the truth is, neither of them both can be ſaued, vnleſſe they reforme themſelues.

Chap. V.

Shewing the generall notes of difference betwixt the true man and the hypocrite.

And ſo haue I diſpatched the ſecond point I vndertooke to ſhew, *viz.* the ſorts of hypocrits. I come now to ſet downe certaine generall notes of difference betwixt the true-hearted, and the hypocrite. Theſe are very many; I will inſiſt alone vpon fower, which to me ſeeme the moſt euident and eaſily-diſcerned. Firſt, the hypocrite is a great find-fault abroad, a little find-fault at home. Many things (almoſt all things) are out of order in his neighbours; in him, little or nothing is amiſſe (if you will take his owne iudgement. Yea, the ſmaller

An hypocrite is moſt troubled with othir mens ſinnes, the vpright hearted with his owne.

ler faults of others, hee knowes how, euen skilfully to aggrauate; his owne greater faults, hee wants neither will nor wit to extenuate: so that in thinking or speaking of his brethren, and those that liue with him, and about him, he can discouer diuers great and strange enormities, and is much troubled at them; in thinking or speaking of himselfe, all things are well, and in very good order, at least not so farre amisse, as to procure any great trouble or disquietment to him. Other sinnes and wrongs (for those sinnes pinch hardest that seeme wrongfull) make the hypocrite often, euen wearie of his life: but seldome doe his owne sinnes so much perplexe him; vnlesse in the agony of bitter tentation, as it fared with *Iudas*, when his conscience and hee fell out. This note our Sauiour Christ doth point vs to, when he bringeth in the hypocrite speaking to his brother in this wise, *let me pull the moath out of thine eye*, when in the meane space he felt not the beame in his owne eyes. A good man can see a moath abroad, but not with the neglect of a beame at home: but the hypocrite will make a great stirre about a small matter in others; in himselfe the greatest are sleightly passed ouer. But how now the true-hearted? euen quite contrary: the faults of others doe lesse trouble him, than his owne; and he can farre rather excuse and defend them, than himselfe. Yea, he hath more to say against himselfe before God in secret, than against all the world besides in publike; and he will rather passe by a sinne any where, than in his owne breast and life. He followes Christs counsell, and Matth.7.4.

puls out the beame first, that afterwards hee may see to pull out the moath. Thus, *Paul* speaketh bitterly against himselfe and his owne sinnes, esteeming himselfe as the least of all Saints, and the greatest of all sinners; this was after his conuersion, for before he would haue had him by the eares, that should haue so intituled him. And indeede it must needs be so, both with the hypocrite, and the vpright, as hath been spoken: for the hypocrite is destitute of the loue of God, and moued onely by selfe-loue, euen to that little goodnesse he seemeth to haue. Now loue (we know) is a blinding passion, and will not suffer a man to discerne the faults of him, whom hee loueth: but the true Christian is endued with the loue of God, and out of that loue embraceth the courses of pietie: but for himselfe, he is blessed with that excellent grace, of loathing and abhorring himself in dust and ashes, out of the knowledge he hath of his owne corrupt and sinfull nature. And from this hatred it cannot but follow, that he will proue a seuere censurer of himselfe; for hatred doth whet on the wit to spie faults, and to amplifie them.

An hypocrite is confident of himselfe.

Secondly, an hypocrite is alwaies confident of himself, & of his own power, not to be ouertaken, at least, of such & such great sins, which (perhaps) he neuer yet hath committed: yea, he thinks alwaies, and often brags, that all the world should not draw him to do such abominations; and from this presuming of himselfe it comes, that hee is so bitter and pitilesse, in speaking against others that haue offended; and also, that he is of himselfe so exceeding

ding ventrous, and so readie to rush vpon occasions of euill, for that hee misdoubteth not himselfe, but imagines that he shall certainly doe well for all that. And in the maine matter, he is most of all confident, likely neuer so much as suspecting (because he will not suspect) himselfe to bee an hypocrite (vnlesse it be in some heauy crosse or tentation) but still sleepeth quietly in a secure opinion of his owne vprightnesse, and being sure Gods child. So was *Paul* once aliue without the Law: so the Iewes with whom Christ talketh, boldly did affirme, euen (say Christ what he could to the contrarie) that they had God for their Father, though he assured them, they were of their father the diuell; and therefore we may be sure, they were at best but hypocrites. But now, the true Christian is iealous of himselfe, lest he also should be tempted, and out of this doubting of his owne strength, withdrawes himselfe from the occasions of euill, lest that (afore he were aware) he should bee ouercome by them; yea, he is somewhat fearefull oftentimes of his owne estate, whether hee bee a true Christian yea or no; meeting with so much falsehood, and so many fruites of guile, that often hee stands amazed at himselfe, and is faine to call the matter into question with himselfe, and to discusse it much and hard, afore hee can settle his mind in that assured persuasion of himselfe, that hee is vpright. Thus the one (not fearing himselfe) takes all for granted, that he thinkes true of himselfe, without prooving; the other (out of much feare) is much in prooving himselfe, and will not beleeue

Iohn 8.41.

The true Christian is fearefull of himselfe.

any thing, without proofe.

Iames 1.8. *An hypocrite is changeable as occasion serueth, a true Christian, constant.*

A third note of difference is this, the hypocrite is (as Saint *Iames* speakes) variable in all his waies, wauering of and on, differing according to the difference of time, place, companie, and the like, if he be put to it. So in persecution he falls of: when wealth and honour comes in, to draw him another way, he is gone; he is not still suitable to himselfe. When pietie is fauoured, hee is for it; at other times, when it is out of countenance, he is at best a newter, perhaps against it. In places where goodnesse is in good request, he is good; else where hee alters himselfe, and giues himselfe leaue to cease being good; and for company, he is most times as the company; and in truth is a man so apt to turne, that (vnlesse he chance to be of a sower, or a testie nature) he is for all companies. He is not the same priuately, that publikely; betwixt God and himselfe, that before others; at home and abroad; neither indeed striueth to be. But the true Christian, he is fixed and constant, alwaies the same, rooted, grounded, established, and doth not giue himselfe ouer to changes and alteration. I confesse, he also finds it much harder to bee good in sometimes, than in some; and in some places and companies, then in others. The diuell failes not to take the aduantages of time, place, company, and to presse more hard vpon him to doe euill, when hee hath these opportunities standing fauourably for euill-doing; and likewise to pull him backward (with more violence of tempting) from God, when these things stand crosse to goodnesse; yea, his corrupt nature,

nature is capable enough of the helpes to euil, and hindrances from good, which change of place and company, doe bring with them. Yea, ſometimes alterations in theſe things, may euen adaunt him for a while, and according as they find him weaker, make him now and then ſtart backe from ſome good deed, or ruſh forward into ſome euill: but ſtill hee would not alter, hee is aſhamed that hee finds himſelfe ſomewhat altered, and he returneth in concluſion to be the ſame, notwithſtanding the variation of theſe circumſtances. A Compaſſe needle well touched with the Adamant, will alwaies be turning North-ward; and though with ſhaking it may for a time be puld backward, yet it returnes againe (after a little ſtanding ſetledly) to the old point, and (as ſoone as euer it can bee ſuffered to follow its owne inclination) it trembles and hangs Northward: ſo whatſoeuer change of things befal: a true Chriſtian hangs in his deſires to God-ward; and if the vehemence of a tentation, through feare or hope, do ſhake him off a little, yet he quickly turnes to God-ward againe, and is neuer well, till hee haue returned to the point of obedience. Not ſo the hypocrite; for hee (becauſe hee is not good for Gods ſake, but his owne) if matters come to that paſſe, by occaſion of changes, in time, place and company, that goodneſſe may be an hurt to him, or badneſſe a benefit, or no hurt; is wholly ſweyed by reſpect of himſelfe, and thinkes hee hath reaſon to prouide for himſelfe, and takes leaue to himſelfe, to pleaſe himſelf in his ſo changing. The one is chaffe, y other a tree; ſo mainely they differ.

Laſt

An hypocrite is most troubled with the outside, a true Christian with the inside. Matth. 23.25.

Last of all, the hypocrite (as Christ chargeth the Pharises) are still making cleane the outside of the cup and platter, not regarding though the inside be full of rauening and couetousnesse. Christs meaning is plaine enough, that dissemblers looke altogether to their outward or open actions and speeches; not regarding the thoughts and corruptions of their hearts. Al their care is, that they may not be knowne to doe euill: but the closser disorders of their inward man, they can easily beare withall; it little vexeth them to find, what euil imaginations, and sinfull inclinations they haue within. But the true Christian (according to the counsell that God doth giue to Ierusalem by *Ieremiah*) Ierem. 4.14. is carefull to wash his heart, and to make his inside cleane, and not his outside onely. He laboureth to keep his hand and tongue vnspotted of the world; and if any blot cleaue to him, he is diligent to wash it off by humiliation: but he is also carefull to keep his soule pure from the hidden cogitation and inclinations after euill. And if here it fall out, that he gather any filth, hee scoureth the inside with as much diligence, as the Pharisee vsed to doe his hands. So then the hypocrite hath little to doe with his heart: the euils thereof, doe not much disquiet him, hee takes small paines to resist and oppose, the secret and darke disorders of his soule. But the true Christian finds himselfe to haue a world of labour within: hee is much vexed with these heart-euils, and hath farre more to doe in the inward roomes of his soule, than in the outer court of his conuersation. An hypocrite (like a slothfull

or

or ſluttiſh ſeruants) leaues the nookes and corners vnſwept, and vncleanſed; the true Chriſtian, (as a true louer of cleanneſſe, is carefull to ranſacke, and purge euery corner of his ſoule: ſo you haue the generall differences betwixt the fruitfull and the drie branch. But the heart will eaſily put of theſe generalities; and therefore moſt hypocrites will not find themſelues by theſe notes: for nothing is more common with our deceitfull ſpirits, than when ſuch generall notes are giuen, to make our ſelues beleeue, that all is well with vs, though all be out of order. I will therefore proceede to a more particular diſcouery of the hypocrite, by ſhewing how he agrees with the vpright (and yet ſtill differs from him) in the foure chiefe and principall graces, wherein he oftentimes doth think himſelfe as abundant as his betters: but now I will ſo plainely lay open his failings, that hee ſhall no longer miſtake (with ſo wide miſtakings) vnleſſe hee will adde wilfulneſſe to his error.

CHAP. VI.

How the hypocrite agrees with the true Chriſtian in knowledge, and withall alſo how they differ.

THere are foure chiefe graces; and (as I may call them) Cardinall vertues, which the holy Ghoſt doth worke in the hearts of all the true members of Chriſt: theſe are Knowledge, Faith, Repentance,

An hypocrite may be as abundant in knowledge as a true Christian, and more than many a true Christian.

good Conuerſation, or obedience. In each of theſe, the hypocrite doth ſomewhat reſemble the true Chriſtian, and yet in each, the diſſimilitude is as true and euident, as is betwixt guilded copper, and pure gold. Let vs ſee the ſimilitude and diſſimilitude in knowledge. Now it cannot bee denied, but that the falſe-hearted man, may conceiue as many diuine truths in his mind, as the trueſt Chriſtian that is: yea, many times it falls out, that the knowledge of the hypocrite doth in quantitie much exceede that, of the true Chriſtian. Who can doubt, but that the Phariſies were better ſeene in the Law, and in all points of Diuinitie, than the poore blind man? yet he was true; they hypocrites. An hypocrite may haue a better wit, a better memorie, a quicker conceit than the vpright: he may haue better education, more meanes, more teaching than the vpright; and conſequently may much excell him in knowledge. Nay, no doubt, but that a very diſſembler may be ſo abundant in the knowledge of the Word of God, that he may be able to diſcourſe and talke admirably, of any truth in Diuinitie: yea, to make a moſt excellent prayer, with exceeding good words, and exceeding good matter; and alſo to preach the Word moſt plauſibly, and moſt fruitfully, ſo as to gaine to himſelfe the name and eſtimation of a worthy and a godly preacher too. Who can make any doubt, but that *Iudas* did preach, and preach very worthily? and is it not manifeſt, that there ſhal be ſome, who will pleade prophecying, and caſting out diuels in the name of Chriſt? who muſt yet bee reiected with this

this grieuous (and yet righteous) answere, *Depart from me yee workers of iniquitie.* Did not diuers also preach Christ at Rome not sincerely, but of contention? yea, and that so, as the Apostle reioyced in their preaching? Wherefore it cannot be denied, that their preaching was sound and orthodoxe for the matter of it, and also fruitful and profitable, for the euent of it: for else it could not haue occasioned the Apostles reioycing. You see then most euidently, that a very dissembler may haue so much knowledge, as to bee a commendable and profitable Minister of the Gospell; when many a man and woman, that is sincere and sound in their very soules, may come farre short of the twentieth part of that knowledge. Mat 7.23.

But where then is the difference of the sanctified, and of the vnsanctified knowledge, seeing in matter and degree it may be the same in both true and false persons? I answere: In two things; in the effect, and in the extent. First, for the effect: the hypocrite is puffed vp with his knowledge; it swels him, and makes him big with conceite of himselfe, and disdaine of others. The Apostle *Paul* is plaine in this point; *knowledge* (meaning it of vnsanctified knowledge, such as is that of hypocrites) *puffeth vp.* And againe; *If any man thinke that hee knoweth any thing* (that is, be conceited of his knowledge), *he knowes nothing as he ought to doe.* You may see this point apparantly in the Pharasies; *this ignorant people that know not the Law are cursed.* And againe; *Thou art altogether borne in sinne, and dost thou teach vs?* Loe how the vnderstanding of hypocrites

The knowledge of an hypocrite doth swel him, of the true Christian doth abase him.
1.Cor.8.1.2
Iohn 7.49.
Iohn 9.34.

pocrites doth make them insult ouer others, whom they think to vnderstand lesse than themselues, how it fills them as with conceit of themselues, so with contempt of others, as it were simple fellows, and very punies? in comparison of them. For why? the hypocrite knowes onely to talke, not to practise: hee makes his knowledge a rule for his tongue and lipps in discourse, not for his life and deeds in conuersation: he neuer vseth his insight into the Law, to examine himselfe thereby; and to marke, how farre short his practice commeth off his knowledge: but alone imployes it (if neede be) to discourse, to teach others, and reprooue others. Hence it comes, that his knowledge doth heaue him vp, and like meate ill-digested, begets the wind of selfe-conceitednesse; because he wil needs imagine himself so much the better, by how much he conceiueth more things, and can discourse better: for he with his knowledge will lay heauy burdens vpon others, but himselfe wil not touch them with one finger; that is, hee is a great exactor of duty from others, and here hee straineth himselfe to the vtmost; but he takes leaue to himselfe to be careleſſe enough of doing after his knowledge, as a man that holdeth a lant-horne in his hand before others to guide them right, himselfe not heeding the light, that is in his own hand, nor caring where he sets his foote. But how now the true Christian? Why he, the more he knowes, the more hee discerneth how short he comes of his dutie, and so is hee the more meane in his owne eyes, and the more humble, and the more ready to learne of o-

thers,

thers, and to take directions from them. His vnderstanding, doth depresse him, rather than exalt him in his owne conceite, because hee vseth it as a straite rule, to discouer to himselfe the crookednesse of his owne actions, and to make himselfe see his owne exceeding great defectiuenesse in those things, wherein hee ought to bee farre more plentifull and forward. The neerer his knowledge comes to perfection (because he vseth his knowledge as a lant-horne to his feete, and a light to his paths), the more he perceiueth how farre short himselfe commeth of perfection; for as hee knowes much, so is hee euer calling vpon himselfe to do what he knowes, and falling out with himselfe, for not striuing to doe more, seeing God hath pleased to make him vnderstand so much. You may see this most euidently in the Apostle *Paul*; there was not in all the earth (whilest hee liued) a man of a larger heart, more richly and plentifully adorned with the knowledge of all the mysteries of godlinesse, and of a more deepe vnderstanding in things diuine; and yet there did not walke on the face of the earth, a more humble man, a more meane in his owne eyes, more willing and ready to submit himselfe to al baseneſſe, to beare any thing, and endure any thing, and to bee made and accounted as the refuse of the world, as an abiect, of no reputation. To conclude therefore, the knowledge of the hypocrite doth swell his heart, and lift him vp with conceit of himselfe; the knowledge of the vpright doth abate the conceit of himselfe, and makes him

viler and viler in his owne eyes: and this is a moſt ſenſible difference. The true Chriſtian, the more he knowes, the more ready hee is to learne of any man, out of his humbleneſſe; for he knowes as well the imperfection of his knowledge, as any other thing. The falſe Chriſtian, if he haue any more than common quantitie of knowledge, doth euen almoſt ſcorne to learne of any body, becauſe he ſtill conceiueth his knowledge to bee more than it is.

The hypocrite will winke againſt ſome truths: the true Chriſtian is ready to yeeld to euery truth.

Further, for the extent of knowledge, the difference is cleare; the hypocrite for all his large knowledge, great learning, quicke-ſlightedneſſe, is yet almoſt alwaies wittingly ignorant of ſome one or other dutie, ſinne or truth, that he might know, if hee would but vſe his eyes to looke about him. It may be euer ſaid of him in ſome, or other point, as it is ſaid of them in *Peter, this they know not, and that willingly*. What duty for feare of loſſe, diſgrace, or the like incõuenience he hath no wil to performe; that he will not ſee to be a duty, leſt his conſcience ſhould checke him, for not performing it. And ſome fault, that hee doth not reſolue to leaue, becauſe it is profitable, delightfull, or otherwiſe beneficiall; that he cannot perceiue to be a fault, that he may not bee inforced to fault himſelfe for not mending it. In what truths it would bee againſt his credit (as he ſuppoſeth) to change his opinion, thoſe he will not ſee to be truths, though hee doe ſee them: yea, hee winketh with his eyes (as the Scripture ſpeaketh of the Iewes and Phariſies) and will make a ſhift not to know in the very ſun-ſhine

2. Pet. 3. 5.

Matth. 13. 15.

of

of cleareſt light, in ſuch points. The Phariſies ſaw enough to perſwade them, that Chriſt Ieſus, the ſonne of *Marie*, was the true Meſſiah: but yet they could not be perſwaded of it, they would not yeeld vnto it, and they could not ſee it at length, becauſe they would not confeſſe it. This is to detaine the truth in vnrighteouſneſſe, a plaine fruit of hypocriſie, when the light beateth vpon a mans ſoule and hee begins to bee conuinced, and to thinke within himſelfe, ſure this is a truth; yet becauſe the following of that truth would make againſt his commoditie, or his credit, or ſome other carnall deſire of his, therefore hee will caſt about againe, and ſet his wit vpon the tenters, and neuer giue ouer plodding, till he haue met with ſome tricke or other that may delude himſelfe, and hide the truth from his eies, and (if it may be alſo) from the eies of others. This is, in ſeeing, not to ſee, and to hoodwinke ones owne ſelfe; yea, to giue ones ſelfe ouer to the God of this world, to haue his eyes blinded by him; and ſo blind will the hypocrite be for all his knowledge, making himſelfe alſo, as Chriſt telleth the Phariſies, a blind leader of the blind. But the vpright-hearted man is quite contrarily diſpoſed; He is willing, deſirous, ready, to know all that God teacheth, and to ſee all that the Lord reuealeth vnto him. If the light begin to ſhine vpon his eyes, he is carefull to open his eyes, and let in the light; for he knowes how harmefull it is, to turne day into night by ſhutting the windowes (as it were) to ſtop out the ſun-ſhine. If the Lord pleaſe to offer the knowledge of any thing formerly not knowne

Rom. 1. 18.

knowne vnto his conſcience, and he find himſelfe beginning to be perſwaded, that this is doubtleſſe ſo or ſo, by ſuch proofes or reaſons out of the word of God: hee doth not ſtruggle and ſtriue againſt his owne thoughts, becauſe of inconueniencies which he ſees wil follow him, if he ſhould yeeld: but ſetting aſide al ſuch reſpects, and little accounting of any inconueniences, in compariſon of ſmothering vp the light of his owne ſoule, he reſolueth to be conuinced, what euer come of it, and ſo betakes himſelfe vnto God, and prayeth, and ſeeketh knowledge and findeth it, as you ſee in *Cornelius*. A good man vſeth his knowledge to guide his affections; and therfore will yeeld to know that, that may make againſt him in diuers reſpects. An hypocrite ſuffers his affections to ouer-rule his iudgments, and therefore will not know that, that may croſſe his affections; the one guides his foot by his eye, and he will ſee any thing that is offered to his ſight; the other guides his eye by his foote, and if he can poſſibly make any ſhift, will not ſee what he mindeth not to follow. How quickly was *Peter* and (by him after) the godly Iewes, conuinced of the calling of the Gentiles? but how wilfully did the wicked Iewes (which were but hypocrites) reſiſt this truth, and forbid the Apoſtles to preach to the Gentiles? And thus wee haue ſhewed the likeneſſe and vnlikeneſſe of the true and falſe-hearted in knowledge. Wee will now enquire, how they differ and agree in faith.

CHAP.

CHAP. VII.

Shewing how the hypocrite and vpright doe agree and differ in faith.

FAith is a moſt excellent grace, conſummated and accompliſhed by two diſtinct actes of the minde: by aſſenting to the knowne truths, and applying the ſame to euery mans ſelfe in particular. In both theſe acts of faith, the true hearted and diſſembler doe both agree and diſagree. For the firſt; the hypocrite as well as the faithfull ſaint of God doth aſſent vnto the doctrine of the Scriptures, perſwading himſelfe in his heart, that doubtleſſe it is from God, and is therefore a moſt certaine truth: by name he may beleeue the doctrine of the goſpell, (concerning the ſaluation of man by Ieſus Chriſt, God and man,) to be moſt ſure and vndoubted. Thus it is ſaid of *Simon Magus*, that he beleeued. The ſtony ground alſo did beleeue: and there were that beleeued in Chriſt ſo, as that yet he did not truſt himſelfe with them, which manifeſtly prooueth that they were but hollow. And ſurely *Ananias* and *Saphira* did perſwade themſelues that the goſpell was a true doctrine, and gaue credit vnto it as vnto a ſure and excellent truth. But the difference is, that the hypocrite aſſenteth alone confuſedly and ſlightly, to the whole, in groſſe, and with a kinde of faint conſent: not to each particular part,

The hypocrite to the diuine truths, as well as the true Chriſtian.

The hypocrite doth not cauſe his aſſent to be firme and rooted, as the true Chriſtian doth.

Marke 4.5.6.

part, with a firme and well grounded assent. This difference our Sauiour Christ noteth in the parable of the grounds, when he tels vs that the seede in the stonie ground had not much earth, and that therefore it withered. The hypocrite hearing the doctrine of the gospell, or being brought vp vnder it, takes it vpon trust, thinkes, sure it is true, and (hauing a little light affoorded him from God in the reading or preaching of the word,) thinkes sure this must needes be from God, it cannot but be so, and there an end. A more distinct, particular and serious consideration of the things reuealed, he standeth not vpon: he doth not muse and ponder much of the excellency, fruite, benefit, diuinitie, and heauenlynes of Gods word, and the seuerall parts thereof: but the Christian, by much pondering vpon the word, and by often resoluing his faith into the truth, wisdome, and power of God, who is the author of the word, is fast grounded and established in the faith. The true Christian ceaseth not to wake himselfe, feele the power of the gospell in himselfe more and more, and so indeede hee is rooted in beleeuing; the hypocrite neglecteth the thus pondering and musing of the word, and taking experience of the efficacie of it in himselfe, and so soone withereth or is choaked vp. The house that hath a foundation will stand in strong blasts, the tree that is deepely rooted, will not easily be blowne vp, but want of roote and foundation causeth the house to tumble, and the tree to be blowne vp. This difference, though it be a certaine difference, yet is not so manifest till the

the dayes of tribulation come, or till ſome triall be made by ſome meanes. For often the true Chriſtian is much more moleſted with tentations of doubting about the truth of the Word (as the holy man was that ſaid, *I haue waſhed mine hands in innocency in vaine*), than the hypocrite. For Satan knowing that the diſſembler doth but diſſemble (as no doubt hee can well enough tell where hee raigneth and ruleth) is not ſo buſy to diſquiet his thoughts; yea verily if he haue any doubtings, hee lets them goe as they came, becauſe he buildeth not his hopes and happineſſe vpon the truth of this doctrine. But the true Chriſtian, as hauing laid (as it were) the wager of all his bliſſe vpon the truth of the Goſpell, is exceedingly vexed and diſcontented with theſe doubting thoughts: euen abhorring himſelfe, and aſhamed of himſelfe, that in ſo euident and excellent truths, he ſhould find any aptneſſe to make any queſtion. And this alſo Satan perceiuing, doth ſtriue to moleſt him continually with ſuch doubtings, and with the ſtirring vp of many obiections, which he cannot tell which way better to anſwer, then by loathing them, and being much diſcontented at their riſing in him. So that I ſay, the ſtrength and firmeneſſe of the vpright perſons aſſent, aboue the diſſemblers, is not ſo euident till the day of triall: but than it moſt manifeſtly diſcouers it ſelfe. For the one will by no meanes be turned from embracing and following the beleeued truth, becauſe hee beleeueth it ſtedfaſtly, being rooted in faith; the other quickly giues ouer following it, becauſe hee beleeued it faintly.

Pſal. 73. 13.

faintly,hauing taken little paines to ſettle his aſſent vnto it,with much ſtrength of aſſurance, gotten by much continuance of meditation about it. Thus the winds and waues muſt ſhew where is a foundation to others; but he that is founded, may know that he is founded, by the labour hee doth beſtow in digging deepe to lay the foundation; that is,in much muſing to reſolue himſelfe of the truth of the Word, by finding the powerfull operation of it in himſelfe daily; and he that hath not a foundation,may(if he will) know that hee hath none,by his neglect of this labour, and paines to lay it in his ſoule: but faith doth apply as well as conſent. It is manifeſt,that our iuſtifying faith, is a putting on of Chriſt Ieſus, an eating and drinking of him,a receiuing of him, that is,an applying of him to euery mans ſelfe: for how can either food nouriſh,or apparrell keepe warme,if it be not applied; and how ſhould Chriſt profit a man, if he be not made his owne?

The hypocrite doth apply the promiſe of ſaluation by Chriſt to himſelfe, as well as the true Chriſtian.

Now the hypocrite alſo ſeemes to apply the promiſe of the Goſpell, and Chriſt, and his benefits offered therein, euen vnto himſelfe in ſpeciall, being ſtrongly conceited, that Chriſt is his Sauiour,and that God is his God,and that he doth reſt and ſtay himſelfe vpon God, and vpon Chriſt for his owne ſaluation; and this he doth ſometimes ſo violently, that hee thinketh himſelfe to make no doubt of his being ſaued,being in this matter alſo, giuen ouer to a ſtrong deluſion to beleeue a lye. Surely the ſtony ground could neuer haue gone away reioycing as they did, if they had not perſwaded

ded themselues of their owne particular welfare, and had not made full reckoning to be made partakers of the benefits of that doctrine, which they did imbrace. And did not the Iewes in the eighth of *Iohn*, boast with great boasting, that they had one Father, euen God? And can any man doubt, but that *Ananias* and *Saphira* did at first perswade themselues, that they should be saued by Christ, as well as others? But let vs see the difference then, which stands in these things. The hypocrite, hee doth ouer-greedily feede vpon the promises (as a child will doe on sweete things, euen to surfeting; and (as you know) children are apt to eate their meate without bread): in the meane space not caring to apply to himselfe the Commandements for his direction, and the threats for his humiliation; yea, the more forward hee is in taking to himselfe the promises by way of vsurpation, the lesse carefull he is of taking the precepts and threats of the Word, and laying them close to his soule also. Thus he maketh it manifest, that it is not the holy Ghost which doth inable him, to lay hold vpon the promises, and to rest himselfe vpon them: but that it is the presumptuous boldnesse of his owne selfe-loue, which maketh him forward, to lay violent hands vpon any thing, that hee thinketh is good for him, and to pull it to himselfe (as it were) whether God will or no. But now the true hearted Christian doth in the same degree, apply the other parts of the Word to himself: that is, the promises of saluation, and Gods goodnesse in Christ. Hee doth not seuer, what God would haue ioyned: but

The hypocrite so applies the promise, that he neglects to apply the commandements and the threats: but the true Christian applies all indifferently.

(becauſe it is the good Spirit of God, that frameth his heart to receiue Chriſt, and relie vpon him, therfore by the direction of the ſame Spirit, which muſt needs moue him to bee of the ſame mind towards thoſe things that are equally true, and equally from God) he feedeth alſo vpon the ſower herbes of the threats to humble himſelf as need requireth, and ceaſeth not to vrge the precepts vpon himſelfe for his continuall direction. So the hypocrite ſeparateth, what God would haue ioyned, picking out of the Word that, that likes him beſt, I meane the comfortable promiſes: and caſting the reſt behind his backe. But the true Chriſtian ioyneth thoſe things together, that God would haue ioyned; making vſe of the whole Word to himſelfe, as well, as much, as carefully (in their times and places) as of the promiſes. Againe, the hypocrite applies the promiſes falſely, not according to the tenour of the Scripture, but according to his own fancie; not duly diducting his particular perſwaſion, out of the generall directions of the Word: but ſophiſtically concluding in his owne behalfe, according as beſt liketh him. The Lord hath made many gratious promiſes in his Word, by name, that principall promiſe of ſaluation. And it hath pleaſed God to limit theſe promiſes to thoſe that doe ſuch and ſuch things, requiring (as you would ſay) certaine conditions to bee performed on his part, that muſt enioy theſe promiſes. Now the hypocrite, hee neuer looketh to his part, nor mindeth what care he hath of ſtanding to the condition, but gapeth after the good thing promiſed, without

The hypocrite applies the promiſes falſely to himſelfe, not regarding to ſeeke for in himſelfe the conditions by which the promiſes are limited.

The true hearted applies truly, ſtill vrging himſelfe to performance of theſe conditions.

without any more adoe, and thinkes himselfe sure of that vpon some sleithy reason, and there an end. Therefore *Iohn Baptist* warned them, that they should not begin to say, we haue *Abraham* to our Father, but should bring forth fruites worthy amendment of life. Here hee shewes the sore (as it were) of their presuming and false faith, by telling them of the remedy. An hypocrite, he loues to be short in applying the promises, and doth it by enthymems; Christ died to saue sinners, and therefore I shall be saued; forgetting to tell himselfe what things are required of such sinners as Christ must saue, and to consider afore hee draw that conclusion, whether himselfe haue the properties of such a sinner, yea or no. Or thus, I shall bee saued, because I come to Church, receiue the Sacraments, doe many good things, or the like; not remembring that more is required than all this, of him that would be saued. But now the true Christian, he is more wary, and better aduised in drawing his conclusion, hee will be sure to find in himselfe those graces, which are required in him whom the promises doe concerne, afore hee conclude to himselfe, that hee shall receiue the promises. Hee will not content himselfe to say, *The Temple of the Lord, the Temple of the Lord*; I come to Church, &c. nor to say, I haue *Abraham* for my Father: but he must find in himselfe fruites worthy amendment of life, or else he will neuer giue credit to his owne thoughts, that it shall be well with him: So the one doth build his speciall conclusion vpon false grounds, and falsely diducteth his particular assu-

assurance out of the generall promise, the other doth truly gather his comfortable assurance to himselfe, and will not hold fast his conclusions, vnlesse he can by the Word of God, assuredly iustifie his promises. The one reasons falsely out of Gods Word, because he neglects to proue both propositions from thence: the other is neuer well, till he can make good, by euidence of Scripture, both parts of his reason, and so his conclusion must needs hold good and sure: for the holy Ghost hauing wrought those graces in him, which the promises doe specifie: causeth, that by comparing himselfe with the promises, he can soundly comfort his owne heart: but the hypocrite, not hauing these graces in him, and yet desirous to enioy the benefits offered, will rather beleeue vpon sleight proofes, than that hee will seeme to himselfe to want a part in so pretious and excellent benefits. Thus the difference of the faith of the true Christian and the hypocrite hath been laid open. The next thing wherein wee must make a comparison betwixt them, is in the point of repentance.

CHAP. VIII.

Shewing how the repentance of hypocrites may bee distinguished from the repentance of true Christians.

REpentance (which is a turning from sinne vnto God) hath two parts, the one humiliation, in regard of the faults that haue been

been already committed; and the other reformation, in regard of that part of the life which is to come hereafter, by leauing the euil, one hath liued in, and performing the good hee hath neglected. An hypocrite may goe a great way, both in humiliation and in reformation, and yet he will neuer goe farre enough. Let vs consider what he can do, and wherein he giues himselfe leaue to faile. An hypocrite then may come to be very sorry for some sinne or sinnes that he hath committed, and that so, as to weepe for it with some plentie of bitter teares, and also he may come to confesse his sinne or sinnes, not alone to men in some cases, but in some cases also to God in secret. And thus *Pharaoh* once or twice acknowledged to *Moses*, that he had sinned: no doubt with great sorrow for the present time that he had so long continued obstinate. So did *Saul* with teares confesse to *Dauid*, *O my sonne Dauid, I haue sinned, and thou art more righteous than I.* So *Iudas* came with extremity of griefe in his heart (and no doubt also in his face) mainely crying out of himselfe, and saying, *I haue sinned in betraying innocent blood.* Yea, you know that *Ahab* did put on sackcloth, and went softly, and fasted for his sinne, and that so, as God did note it in him, and forbeare him for it somwhat, which he would not haue done, if hee had not seene him inwardly sorrowfull for it; and if hee had not euen secretly confessed it vnto him. So farre may a dissembler goe (for the best of these was but a dissembler) in being humbled. But yet he doth much differ from the humiliation of the true godly man in these

An hypocrite may confesse some sinnes to God with great sorrow.

Exod 9.27. & 10.16.

1.Sam.24.17. & 26.21.

Matth.27.4.

1.Kings 21.27.

The hypocrites confession and sorrow, reacheth alone to some grosser sinnes, not to the lesser corruptions, as that of the true hearted doth.

things. First, the hypocrite is sorry for some one or two grosse externall faults, that are more than ordinarily notorious & foule, and as is to be seene in *Iudas* and *Ahab*, and *Saul*, murder, shedding innocent blood, and seeking to slay the innocent. These crimes (you see) touched these dissemblers: but you neuer heard an hypocrite crying out as *Dauid*; *In sinne was I conceiued*; and againe, *Lord, who can know his errours? purge me from secret faults*; nor with the Apostle, vexed with the law of his members, drawing him captiue to sinne, and crossing the law of the spirit within him. The corruptions of the heart, the secret and vnknowne, and esteemed like disorders of heart and life, especially (the fountaine of all mischiefes) the filthy stinking guzzle of Originall sinne, the hypocrite laments not, bewaileth not, confesseth not with sorrow and anguish of heart to God or man; but alone if hee fall into some grosse notable crime, hee is much troubled and grieued for it, and some times very sorrowfull in confessing it. But the Christian man can find out more hidden corruptions, and acknowledge and bewaile them, and feele the burden of lesse grieuous crimes: yea of things by the most, esteemed no sinnes, and for them can shame and blame, and condemne himselfe before God. So the one washeth his heart (as I said before), the other his hands only, at the best.

Psal. 51. 5.
Psal. 19. 12.
Rom. 7. 13. 14.

The hypocrites sorrow and confession comes but by fits, the true christians is ordinary and vsuall.

Againe, the confession of the hypocrite and his sorrow comes but by fits and starts, sometimes, now and then, once or twice, and vse it not. Seldome haue you *Pharaoh* and *Saul* saying, We haue sinned,

ſinned, they are not often in this tune. It is a rare and vnuſuall thing, to ſee *Ahab* going ſoftly, to heare him ſighing for his ſinne. For indeed it ariſeth not from any ſuch ground in them, as may make it laſting or perpetuall; namely, a true hatred of ſinne, or loue of God: but alone from a fearefull expectation of puniſhment, or a wearines of croſſes and afflictions. But now the true Chriſtian is very conſtant in his confeſſing, and (at leaſt) ſtriuing to lament ſinne. It is his vſuall and conſtant courſe, to blame himſelfe before God, for his daily and particular tranſgreſſions: and hee is not well almoſt any day, vnleſſe he do take ſome time, to accuſe and iudge himſelfe before his Maker. For indeede he walketh with God, and ſeeketh to approue his heart vnto him, and therefore cannot but be frequent in laying open his heart vnto him, and powring out his ſoule before him. His heart will often ſo ſmite him, as to driue him into Gods preſence, and make him ſay, O Lord, I haue ſinned greatly, and done exceeding fooliſhly: but Lord doe away the ſinnes of thy ſeruant. Yea, he neuer almoſt committeth any ſinne, which he knowes to be a ſinne, but hee will confeſſe it, taking daily notice of his daily ſlips, that he may the better confeſſe them. So the ſorrow and confeſſion of hypocrites is in a quaume, when the good moode comes vpon them; as a drie hole that is full of water vpon a great ſhower: but the confeſſing and mourning of the true Chriſtian is daily conſtant, perpetuall in a ſettled and vſuall courſe; as the running of water in a fluent ſtreame, that hath iſſue

from some liuing Fountaine, a Well-head.

The hypocrites confession and griefe is by force put vpon them, the true Christians by themselues willingly laboured for.

Againe, the sorrow and confession of hypocrites is likely put vpon them by a kind of violence, they be euen forced to it by some accident, so pressing them for the time, that they can neither will nor chuse, as the common saying hath it. This is euident in the forenamed examples. What made *Ahab* walke in sack-cloth with a soft pace? but because he was threatned, the ruine of al his household, and the vtter subuersion of all his posteritie: a tidings that could scarce chuse, but make the heart of any Grand-father to ake and melt within him. When did *Pharaoh* say, *The Lord is righteous, I and my people are sinners?* but when the plague lay so heauie vpon him, and stucke so close vnto him, that he knew not which way in the world to turne him selfe. And what made *Saul* breake forth with teares, and say, *I haue sinned?* but that *Dauid* had then, euen gone beyond all his expectations quite and cleane, and had vtterly ouercome him with kindnesse, by requiting his euill with good. So *Iudas* confessed not his treason, till the very sparkes of hell fier were all on a light flame within his soule; I meane, till the hideousnesse of a bitter and exasperated conscience, did euen furiously pursue him, and driue him to this too-late and booteless remedy. So the confession of hypocrites is wrested and extorted from them, euen as that of a traytor by the torture of the racke; and his griefe for his sinne is a compelled griefe, as that of a slaue vnder the whip: but the true godly man, and faithfull seruant of Christ, doth voluntarily, and of his owne

owne accord bring himselfe before the Lord in humble and sorrowful confessions (though no such violence be offered vnto him), euen out of a kindly worke of grace, mouing and inclining him still to desire to bee at one with God. The child of God doth euen long to be sorrowfull for his sinnes, and when no crosse, affliction, or tentation lies vpon him; nor no other meanes of working him to griefe is vsed; then hee takes paines to rend his owne heart, and out of a good will to God, and in a kind of comfortable and sweete sence of reconciliation with him, doth acknowledge his wickednesse. In very truth Gods child sometimes (hauing almost kild himselfe with a presumptuous sinne) is put to roaring and crying, thorow the weight of Gods hand, lying heauy vpon him day and night (as *Dauid* saith of himselfe), afore he can come to confesse his sinne against himselfe. But this is a rare case with a Christian hart, that it should need compulsion, to bring it downe in confession before God, vsually he doth (as *Dauid* after the numbring of the people) through the smiting of his owne heart, betake himself vnto the Lord, & say, *O Lord, I haue done exceeding foolishly*: and as *Peter* after his deniall of his Master, before any crosse, before any force offered, out of his owne tenderneſse of conscience, goe forth by and by, and weepe bitterly. Neither yet is Gods child, so vnsensible of a crosse, but that his afflictions, doe make him looke vnto his sinnes, and bestow those teares in lamenting them, which the power of nature hath stirred vp. And it is an happy effect of his chastisements, that

Psal. 32.3.

1. Chron. 21. 8.

Matth. 26. 75.

they increaſe his godly ſorrow, and ſo help to take away his ſinnes; but yet he doth not only mourne then: he doth labour, euen in proſperity to mourne for ſinne and to make vſe of Gods kindneſſe in beſtowing benefits, to become a meanes of humbling him, and making him grieue; and in a word, godly ſorrow is a content vnto him, and nothing doth him more good, than that hee can kindly bewaile his ſinnes and mourne ouer Ieſus Chriſt. A ſtinging croſſe, a bitter tentation, an earneſt exhortation, and the power of a good Sermon, may draw an hypocrite to teares: but a godly man without any of theſe things, will ſet himſelfe to mourne, and lament, and moſt willingly (out of the loue hee beares to God, whom his ſinnes haue offended) wil euen turne his ioy into ſorrow, and his laughter into teares. Thus you ſee the difference of hypocriticall humiliation from that, that is vpright.

An hypocrite may amend his life very much by the meanes of the Word preached.

Reformation is another part of repentance, and here we will ſhew, how much the hypocrite may reach vnto, and wherein he is defectiue. An hypocrite may reforme diuers things that are amiſſe in him, and that at the preaching of the Word, and by meanes of the exhortations which hee heareth in a Sermon: but herein hee faileth, that in ſome one or other thing, he muſt be held excuſed. Hee brooks not the generalitie of that little large word (*all*), you kill him when you preſſe vpon him that vniuerſall exhortation, *Caſt away from you all your tranſgreſſions*. O no! this he cannot doe: ſome one or two faults are (as it were) darlings vnto him; his ſoule is in loue with them, and he muſt be diſpen-

Ezech 18.

ced

ced with, he cannot leaue them. In any thing elſe, hee will bee ruled by God: but in ſuch a thing hee muſt needs craue pardon, though it be a ſinne; hee hopes it is not ſo great, but that hee may bee borne withall therein: for alacke hee cannot liue vnleſſe he doe it, or ſo forth. The hypocrite hath euermore ſome hand or foote that he will not cut off; ſome eye that he will not pull out, and fling from him; ſome dearely beloued ſinne, ſome moſt pretious euill, ſome moſt ſweete or gainefull offence, that he cannot tell which way in the world to forgoe; and therefore loues not to heare of amending it, would not be reprooued for it, would not be called vpon to forſake it, would not think of it, but would turne away his thoughts from it, and would faine haue his conſcience alſo forbeare to vrge him in that matter. He keepes ſome one or other wickedneſſe vnder his tongue, as a moſt daintie morſell, which he cannot find in his heart to ſpit out. But now the true godly man deſireth, and purpoſeth in all things to pleaſe God; hee hath reſpect (as *Dauid* ſpeaketh) to all Gods commandements, without picking or chuſing: he takes the whole Law as it lieth before him, and frameth his will to bow and bend which way ſo euer God will haue it: whatſoeuer thing he knowes to bee a dutie, that hee reſolueth to doe, without any further excepting or cauilling; and whatſoeuer he knoweth to be a ſinne, that he determineth to caſt from him, what euer it be, & what euer may follow thereupon. He knowes that God is a Soueraigne commander, and that his will muſt be followed in one thing, as well as another,

The hypocrite ſtill liketh ſome one ſinne, ſo that he would not heare of it; the true Chriſtian would mend all, and deſires to heare moſt of thoſe he can leaſt reforme. Pſal. 119. 6.

Iames 2.10.

ther, and that hee which keepeth the whole Law beſides, failing (yet wittingly) in one point, is guiltie of all. Wherefore hee doth not dare to giue himſelfe a licence, of departing from the knowne way of Gods Law in any thing. Indeed a good man findeth ſome ſinnes harder to him to leaue than others, and ſome duties harder than others to performe: but yet his purpoſe, determination, reſolution, is to be found obedient to God in thoſe things alſo; and he doth moſt earneſtly ſtriue againſt his owne corruptions, there, where hee finds them moſt apt, to be oppoſite to Gods Word; and takes moſt paines to make himſelfe ſtraight, there, where hee finds himſelfe moſt crooked: whereas the hypocrite tolerates ſome euill in himſelf, and takes libertie ſo to tranſgreſſe, making ſome ſhift or other to daube vp his conſcience, and to ſecure himſelfe from the checks thereof. Thus *Iudas* would neuer leaue purloyning, and licking his fingers (as the prouerbe hath it) after once the bag was committed to his cuſtodie. The true heart allowes no one knowne ſinne whatſoeuer; the hypocrite euermore allowes (at leaſt) ſome one ſinne, that hee either knowes, or ſuſpects to be ſinne. Satan hath alwaies ſome peculiar, or exempt place in his heart and life, where hee may reigne without controle, and whether the iuriſdiction of Gods Word may not be ſuffered to extend.

The hypocrite for a little will make an offer to amend his beſt beloued ſinne,

And yet ſometimes alſo the hypocrite wil ſeeme to make a proffer of pulling his necke out of Satans yoke, by promiſing to leaue, and beginning (for a ſpirt) to make as if he would leaue his moſt beloued

beloued ſinne. So *Simon Magus* for a little while began to deſiſt from following his ſorceries: and *Pharaoh* ſaid once or twice, that he would let the people goe: and twice *Saul* promiſed *Dauid* faire, that he would ſurceaſe to trouble him any further. But this mood holdeth not long, he quickly returneth to his old wallow, and laps vp (like an vncleane curre) his filthy vomit, which hee had formerly diſgorged. I do not meane, that he is ouertaken only to do the ſame fault againe, once or twice, or oftner (for that may befall the true Chriſtian alſo), but he proceedes to allow himſelfe in doing of it, to goe on in it, and follow it with greedineſſe; excuſing it, or hardning himſelf in it, at leaſt comming to this paſſe, that hee cannot leaue it, that it is not poſſible; and therefore it is in vaine for him to ſtriue about an impoſſible matter, and ſo hee returneth to make a trade of his ſin, for all his good promiſes and offers of reformation; as wee ſee in *Simon*, in *Pharaoh*, in *Saul*, and in others. But the true hearted hauing once ſet in, to caſt off his beloued ſinne, doth neuer againe returne to allow it, and to wallow in it. He may fall againe, perhaps more then once or twice (and theſe relapſes are very dangerous, and very troubleſome): but he wil neuer ſtep backe to a reſolution of continuing ſo to ſinne, and of thinking that he cannot chuſe, and there is no remedie; but ſtill hee ariſeth out of the mire, reneweth his confeſſion, reneweth his purpoſe of amendment, ſets in a freſh to bewaile his faults, and brings himſelfe againe to a firme purpoſe of ſinning no more, and in that purpoſe holds

but quickly returne to follow it with greedineſs; the Chriſtian neuer returnes againe to an allowed practice of it.

himselfe so long, till at length (it may be after many foiles) he attaineth strength to offend no more grossely in that matter, whatsoeuer it may be. Thus his faith becomes his victorie, and so he preuaileth against sinne, and keepeth himselfe, that the wicked one doth not touch him, and that he committeth none iniquitie. And so much of this third point, concerning the agreement of the repentance of the hypocrite and the true hearted, as also their differences. It remaineth to speake in the like manner of their likenesse and vnlikenesse, in the matter of good life. I know that the leading of a good life, might well be referred to a branch of the second part of repentance, *viz.* reformation: but I desire to make it a distinct head of duties, for the more full and distinct handling of it in this respect, for which I haue now vndertaken to speake of it.

Chap. IX.

Shewing how the good conuersation of the hypocrite differs from the good conuersation of the vpright.

An hypocrite may be very free from reprochfull crimes.

A Good conuersation consisteth in freedome from sinfull practises, and care of doing the things commanded by God. The hypocrite in both these may haue attained a large commendation before men: it may fall out, that he shall liue all his whole life long, without the committing of any such sinne, as should cause him to inherite

rite reproch in the world: what actions are grosselie wicked, and palpably shamefull before men, of those the false hearted may perhaps be much more free than the sincere Christian. So the Pharisie (which yet was not iustified before God, and therfore was void of vprightnes), could make his boasts before God, that he was neither whoremonger, nor extortioner, nor drunkard (and doubtles he might haue said), nor curser, nor swearer, nor murtherer. This brag may seeme to preferre him before *Dauid*, and before *Lot*, and before *Noah*; for neuer an one of them at his last end, was able to affirme so much of himselfe. *Paul* also, when he was a Pharisie, and a notable hypocrite, yet (as concerning the Law) did liue without rebuke, as himselfe afterwards (when he had no lust to tell vntruths in his owne behalfe) affirmeth of himselfe. But the difference betwixt the true and false in this point, standeth in two things. First, the hypocrite in this innocency of his, is proud of himself, exalting himselfe with crakes and vaunts vpon euery little occasion, and insulting ouer others, that are not alike innocent, with a plaine contempt and disdaine of them. Yea, when he compares the grosser sinners with himselfe, he doth it not alone with scorne of them, but sometimes also with a kind of bitternes. Thus our Sauiour brings in the Pharisie, crowing ouer the poore Publican, becauſe himselfe was not like him, and thanking God (that is put in for forme sake) that he was no such manner of man as this Publican. And you know, how bitter the Pharisies were against the poore sinners; euen so, that

An hypocrite in his freedome from grosse sinnes, boasteth himselfe, and disdaines others; the true hearted humbles himselfe, and pities others. Luke 18. 11.

they would not endure to bee touched by them, or once to ſit at meate with them. All this ariſeth from the blindneſſe of the hypocrite, who (not hauing euer been diſcouered vnto himſelfe, nor perceiuing the ſinfulneſſe and fouleneſſe of his owne nature) imagines, that no more euill abideth within, than ſhewes it ſelfe without; and that his wickedneſſe of heart is no greater, than that which breaketh forth in act: ſo fooliſhly taking to himſelfe the praiſe of Gods reſtraint, as if a man ſhould commend the carcaſſe for not ſtinking, when it was imbalmed. Now the true Chriſtian in his immunitie from ſuch like palpable euils (if it fall out that the Lord haue pleaſed ſo to reſtraine him, for often it is otherwiſe with him), yet knowing the loathſome fouleneſſe of his owne heart, and being well acquainted with the bottomleſſe quagmire of his owne originall corruption, is ſtill humble and baſe in his owne eyes; for though he haue not committed ſo foule abominations; yet no thankes vnto himſelfe, but to the goodneſſe of God in reſtraining; for he of himſelf is euen as bad by nature, and ſhould haue done as bad (he knowes), if the Lord had in like manner giuen him ouer to himſelfe. Hence it comes alſo, that hee doth find his heart affected, as with iuſt zeale againſt groſſe ſinners, ſo with a pitifull and remorſefull diſpoſition towards them, whom he perceiueth to be no whit more wicked than himſelfe ſhould be, if the Lord did not preſerue him. But if the true Chriſtian haue either before his calling, liued in, or after his calling, ſlipt into ſome groſſe wickedneſſe (as *Paul* was

was a perſecutor before his conuerſion; *Dauid* committed murder after) than is he for his whole life time after, much abaſhed in the remembrance of it, and made exceeding vile in his owne eyes. Thus the Publican durſt ſcarce aduance his eyes to heauen, but with a countenance repleniſhed with tokens of griefe and ſhame, ſmote himſelfe on the breſt, and begged mercy. And ſo the Apoſtle is very much in vilifying himſelf (notwithſtanding the abundant labours of his Apoſtleſhip) for his former bloody (though ignorant) perſecution.

Secondly, the hypocrite (though perhaps he be not defiled with the groſſeſt and fouleſt acts of euill, yet) makes no bones of euils of the ſame kind, in ſmaller degrees, but commits them freely without checke of conſcience, or any remorſe or humiliation for them afterwards. This is manifeſt by the Phariſies miſinterpreting of the Law, to ſerue their turnes this way: they condemned murder, but allowed reuenge: they blamed forſwearing, or periurie, ſmaller oathes they take none heede vnto; they forbad adulterie, but tooke no care to cut off the hand, and pull out the eye (that is, to mortifie the wantonneſſe and impuritie of their ſences); as our Sauiour ſhewes in that place they ſhould haue done. Doubtleſſe the courſe of their liues was anſwerable to their interpretation of the Law; and their liues were as crooked, as they would make the ruler to ſeeme. Contrarily, the true Chriſtian (though ſometimes he may be ouercome in tentation to commit ſome groſſe ſinne, yet) is vſually carefull to reſiſt all the degrees of ſinne, euen the very

The hypocrite maketh no bones of the ſmaller degrees of euill; the true Chriſtian ſtriueth againſt the ſmalleſt degrees. Matth. 5.

very beginnings, and the first risings thereof in heart, as our Sauiours more narrow interpreting of the Law (declaring the scantling of a godly mans endeauours aboue the Pharisies) doth manifestly conuince. Hee looketh to the motiues and desires of his heart, and suffers not the lesser euils to goe vnobserued, and vnlamented. So the difference is manifest in the first part of a good life, freedome from sinne.

The hypocrite often excels in ciuill righteousnes and bounty, &c.

Now in the second part, care of wel-doing, wee will tracke the dissembler, and take him halting. First, he doth oftentimes excell in ciuill righteousnesse, and abound in workes of bounty and mercy; Who more liberall in great doles than the Pharisies? yea, haue not many Heathen men (and an hypocrite may surely attaine as much good as an infidell) been famous for diuers morall vertues; and by name, most exact obseruation of iustice in their dealings? yet here the difference is not hard to find out, if a man could looke into the heart of him that is hollow at hart. First, in regard of the end of doing good this way, the hypocrit doth serue himselfe in vaine glory, seeking the credit and applause of men, and to be commended in the world; and therefore for the most part he is careless of doing such good deeds, if there bee no witnesse present, nor no likelihood of their being knowne abroad.

The hypocrite in his deeds of mercy, &c. aimeth at applause; the true Christian reiecteth such fancies.

Mat. 23. 5. This our Sauiour noteth and taxeth in the Pharisees, who did all things to be seene of men, and euen cherished in themselues those fond and foolish conceites and desires of being so commended, so respected, so well thought of, and so full of glorie,

for

for their good deeds: but the true Christian is earnest to withdraw his heart from listning to the worlds plaudit, he laboureth to approue himselfe vnto God; & for the thoughts of worldly esteeme, he is ready to fall out with himselfe, for making account of such foame of mens mouthes. He can say of himselfe in other things, as well as *Paul* of himselfe in one thing, that hee seekes not to bee commended, he doth not goe a woing for credit. So they shoote both with one arrow, but aime at a farre different marke; and this difference is plaine enough to be discerned.

Againe, the hypocrite will shew kindnesse and mercy, and charitie to his friends; or such as haue neuer done him any great matter of wrong; or if they haue made him amends, and repaired the breaches of amitie by some proportionable submission or benefit. But for his enemie that hates him, that persisteth to wrong him, that for the present seeketh to doe him hurt, he cannot find in his heart to do him good, and scarce to practise righteousnesse, not at all kindnesse and mercy to such an one: yea, with the Pharisie, such is his modell and square of liuing, that hee will loue his quiet neighbour, but hate his troublesome enemie as Christ doth taxe them, for peruerting the meaning of the Law. The true hearted Christian stands farre otherwise affected; he remembers, that God did loue him when hee was an enemie; and therefore also for his sake he will neuer leaue pressing himselfe, till he haue brought his heart to loue his enemie, and to do good to them, that doe euill to

The hypocrite will deale well with a friend, and one that is not a foe; but the true Christian with his presently professed foes.

Mat. 5. 43.

to him; and not alone to deale ſquarely, but louingly, kindly, mercifully, and (if need be) bountifully with his bittereſt and moſt cauſeleſſe aduerſaries. If his enemy hunger, he feedeth his enemy; if his enemy thirſt, he giues drinke to his enemy; if his enemy be falne, he lifts him vp; if wronged, he defends him; and ſo doing good there, where nature and reaſon is moſt auerſe from doing good; he ſhewes himſelfe perfect, as his heauenly Father is perfect, as our Sauiour Chriſt exhorteth. Thus the extent of a ſincere mans goodneſſe doth diſtinguiſh it from the hypocrites, and (in one word) in ſuch caſes, and to ſuch perſons as he doth not, nor cannot, expect reward from men; yet the true Chriſtian will execute mercy and iudgement. The hypocrite euer faileth, where humane motiues faile. And ſo for workes of mercy and iuſtice, we haue ſhewed what ods betwixt the ſincere and guilefull; there are alſo exerciſes of piety and religion, wherein the hypocrite is often very forward. Let it not ſeeme out of place that I here ſpeake, what I forgat before. For of the cloſe and groſſe hypocrites, there are two kinds that muſt be diſtinguiſhed each from other, becauſe their differences are remarkable. There are cold hypocrites that are carried forward in the veſſell of the time, and loue not to ouerrunne the common pace, in matters of religion (as your ordinary ciuill man, who yet is a very hypocrite, euen in that which he doth attaine vnto) others be more forward and feruent, and carrie themſelues with a ſhew of more life, in matters of religion: ſuch was *Paul* before his calling, ſuch were

Some hypocrites are forward in profeſſing religion, ſome goe but the common pace.

were the Pharisies in their times, such were *Ananias* and *Saphira*. Now these latter sort of hypocrites doe not alone (as the former) abound in workes of mercy and iustice, but also in duties of religion and pietie; they loue preaching, and praying, and take delight in the company of men renowned for pietie; they haue a very greene blade of being forward in Gods seruice, to the keeping of prayer in their families, and accustoming to repeate Sermons, and other like commendable acts of deuotion. The thorny and stony ground you know, did yeeld some more then common shewes of goodnesse. And the wicked *Simon* conuersed with *Philip*: yea, the sinfull Iewes were as abundant in sacrifices and fat beasts, as their godly forefathers. *Paul* was zealous of the Law, and there were many very forward Preachers in *Pauls* time also, whom a man would haue thought feruent, for the spreading abroad of the Gospell; yet they did it not sincerely. And did not the Pharisie keepe his weekely fasts, and other like obseruations? yea, and did not *Iehu* also professe (speaking as hee thought in his heart), that he was zealous for the Lord? Mark therefore the difference, which stands in two things. First, in the end, then in the matter of their workes of pietie, they stand farre asunder one for the other. For the hypocrite, hee doth alwaies serue himselfe either in vaine glory, or in superstition, or in both. So the false Teachers in Galatia, were zealous ouer the Galathians; but it was with an euill zeale (as *Paul* taxeth them), seeking to ingrosse the people to themselues, and endeauouring

An hypocrite may be very forward in duties of religion.

The hypocrite in all duties of religion serueth himselfe either in vaine glory, or superstition, or licentiousnes, the true Christian aimeth at God in his seruices.

Gal. 4. 17.

uouring to exclude *Paul*, that they might wholly be admired. And did not the flaunting fellowes at Corinth plainely preach themselues, as being couetous of applause, and followers? And so *Diotrephes* loued to be had in principall account in the Church; he desired to be reputed the onely man,
2. Iohn. (which is the louing of first-hood, as the Apostle calles it). The hypocrite (if he be a Preacher) doth labour (as with child of a longing desire) to bee counted the best, or one of the best Preachers in the countrie; if he be onely a priuate man, he desireth to be esteemed one of the forwardest professors, and pleaseth himselfe well in such fancies; yea, he hath a sensible edge, and a kind of core against those, that stand betwixt him and this reputation. Neither can he well away with such, as beare away the credit and applause from him: as you may perceiue plainely in *Diotrephes*, and in the Pharisies; so his religiousnesse hath a tack of the same fault, that his ciuill righteousnesse hath. But the true hearted Christian serueth God in humilitie of spirit, not heeding what men deeme of him, further than their want of respecting him, will bee an impediment to his doing of good. He seekes not praise of
1. Thes. 2. 6. men, neither of you nor others, as *Paul* saith to his Thessalonians. Wherefore he doth not things of contention, whetting himselfe on, and putting an edge vpon himselfe, with a hope and desire of doing better than such an one, or putting downe such an one; but purely (out of a longing desire to glorifie God, sets himselfe to doe the best hee can, reioycing with his whole heart, to see the weldoing

of

of others; yea, glad at the ſoule, to ſee them farre exceede himſelfe, and wiſhing (with *Paul*) that all men were like him, yea, beyond him in all graces. And if contentious, vain-glorious, emulatory conceits ariſe within him, he knits his browes againſt them, with as true heate of anger againſt himſelfe, as *Moſes* had once againſt *Ioſhua*, when he chode him ſharpely, ſaying, *Doſt thou enuy for my ſake?* But happily it may fall out, that the hypocrite will bee driuen from ſeruing himſelfe in this vaine-glorious faſhion; yet then he looketh to himſelfe with a more ſiniſter eye, if more may be: for he becomes a ſeruant to his owne heart ſuperſtitiouſly, as thoſe great ſacrificers in the Prophet, that would faine come before God with thouſands of Rammes, and with Riuers of Oyle; yea, that would giue their children for their ſinnes, the fruit of their body for the faults of their ſoules; refuſing no coſt nor hardneſſe, to earne pardon, and deſerue remiſſion, or make ſatiſfaction, or redeeme to themſelues an hope of libertie to ſinne in ſome other kind. They would pay God for their euill deedes, with ſuch deeds, and (after the cuſtome of men) cut ſcores with him; and therefore they doe not likely (that are ſo diſpoſed) content themſelues with enioyned ſeruices, but ſeeke ſome deuice of their owne, or ſome other ſect-maſter, whereby they haue great hope to winne God vnto them. Now the true Chriſtian, he is of a farre other mind, he counts all doung, and all droſſe yea, he reputeth all loſſe, ſo that he may get Chriſt; vpon him hee relieth, to him he cleaueth, and neuer dreames of other merits,

Numb. 11. 29.

Micah. 6. 6 7.

rits, than those that he finds in him (for hee renounceth himselfe) being the true circumcision, that puts no confidence in the flesh. And hence it is, that hee doth not dare to tolerate himselfe the more in any sinne, because of his deuotion and zealousnesse in other points. So the scope of the sound and hollow is opposite; the ones eye lookes heauen-ward, the others is bent still to himselfe. The matter also wherein their deuotions shew themselues, will manifest whence they come: from truth, or from guile. For the hypocrite, his greatest deuotion (vnlesse it be when superstition (like as a bree doth the poore beast) doth pricke him forward) is in duties that may be, and are done with a witnesse: as for those that are priuate, or rather secret, he is key-cold in them, at least vsually, neither in truth, doth he trouble his closet often with priuate meditations and prayers. Hence it is, that our Sauiour correcting the misintended deuotion of the Pharisies, doth confine them to their closet, where God alone beholdeth and heareth: intimating, that they had little lust to pray in secret, where God that saw in secret should be their sole rewarder. So you may know if you dissemble yea or no. The dissembling man can preach well to others, he cannot digest what himselfe hath cooked, and preach it to himselfe in his priuie meditations. He can pray when others stand by, but most times (vnlesse he be whipped forward by a crosse for a fit) he is tongue-tied, and dumb-stricken in his chamber. So he loues to heare sermons, and to repeate them in company; but he loueth not to get alone, and concoct

The hypocrite most forward in publike seruices, that others may know of; the Christian in secret, that none can know of, but himselfe.

concoct the Sermon in his owne meditation, considering and remembring what he hath heard, and how it concerneth himselfe. But now, the true Christian is rather more vehement in priuat than in publike prayers, and can much rather omit the calling vpon God with others, than those secret and inward communications with God, wherein he may freely powre his whole soule forth vnto the Lord: and hee satisfieth not himselfe, in hauing heard the Sermon, vnlesse hee haue chewed the cud, and considered if those things were so, and examined himselfe by that rule. He is constant also in priuate seruices, as well as publike, and the most secret, as well as those that must haue companions.

Moreouer for the matter, or rather manner of their performing these duties of pietie. The hypocrite doth rest himselfe satisfied in the formality of religion, in the externall act; in a good and formal fashion discharged, not greatly heeding the power of religion in his soule, and the secret disposition of his heart. If he haue framed a good prayer in fit words, and vttered it in conuenient gestures, he is well apaide, and hopes the seruice shall be accepted, though hee had not any working of feruor in his heart, any life, any feeling, any true touch of the things which his tongue did vtter. If he haue said good words with a good intent, all is well; though his affections had not the impression of the matter of his words setled in them. So, if he heare the Word with decent attention, and can carry away a good part of it, to speake of afterwards, if occasion serue; it is well, he is herein satisfied and con-

The hypocrite rests himselfe satisfied in the act formally done; the true Christian is not well, vnlesse he find the inward power of it.

tented, though his ſoule hath not been ſtirred with the power of the Word. Euen as the falſe-hearted Iewes eſteemed themſelues to haue abundantly ſatisfied the Law, if they did tie the ſacrifices with cords to the Altar, though their ſoules were nothing affected with the ſpirituall things, that thoſe externall types did repreſent. But the vpright ſoule is much diſpleaſed with himſelfe and his ſeruices, vnleſſe he feele the power of godlines in them. Hence it is, that hee is very ſenſible of deadneſſe, and calls much (with *Dauid*) for quickning, and vnleſſe he find the efficacy and fruite of good exerciſes in his heart, he is much diſquieted, and diſpleaſed with himſelfe, and cannot tell how to be ſatisfied with hauing ſo ſerued God: for he looketh to God that ſearcheth the heart, and therfore it cannot giue him content, if hee haue not found his worſhip heartie. And ſo doe the true and falſe Chriſtians deuotions differ for end, matter, and manner.

An hypocrite is often preciſe in petty matters, and ſo is alſo the true Chriſtian ſometimes aboue that he ſhould.

Now there is a third thing conſiderable in the point of good liuing, wherein they muſt be compared together. The hypocrite is often very ſtrickt in matters of ceremony, and in ſuch ſmall points that concerne Gods worſhip, and in other pettie matters alſo: ſo a Phariſie would not goe into the iudgement Hall, to bee defiled againſt the Paſſeouer for any thing. Hee would not neglect to pay tithe-mint for a world, you ſee him ſtraining at a gnat. And diuers times it falls out alſo, that the true-hearted Chriſtian (out of ſcrupulous miſtaking, and an ouer-tenderneſſe of conſcience, not ſufficiently

ſufficiently tempered with exactneſſe of iudgement, or out of a long cuſtome of being of ſuch a iudgement, and much conuerſing with men of ſuch opinion), is euen more ſtrickt than hee needeth, and depriueth himſelfe of his lawfull liberty of doing or forbearing, what he might either doe or forbeare. But there are two manifeſt differences in this matter: the hypocrite is as cenſorious as ſtrickt, as large in condemning others, that iumpe not with him in iudgement and practiſe, as narrow in ſtraightning himſelfe about ſuch matters. He is bitter, ſharpe, tart in his cenſures of them, that are differently minded, neither can hold peace with them, nor ſuffer himſelfe to maintaine any good conceit of them, but conceiueth that they make conſcience of nothing, becauſe their conſciences be not of his owne laſte. So the Phariſies could not brooke Chriſt and his Apoſtles, for not waſhing: and the hypocriticall falſe teachers, euen made a very rend in the Church, about aboliſhed ceremonies of the Law. But the true Chriſtian in caſes of ſuch difference, holds the bond of peace in the vnitie of the ſpirit, not iudging, nor deſpiſing others; but charitably referring them to their owne maſter, to whom they ſtand or fall: he that eateth, not condemning him that eateth not; hee that eateth not, not cenſuring him that eateth; but both louingly bearing with each other, becauſe they both giue thankes, and ſeeke to bring glory to one maſter. The hypocrite will almoſt allow no man the name of a Chriſtian, at leaſt, the eſteeme and affection due to one, if hee concurre

The hypocrite cenſorious in his ſtrickneſſe: the Chriſtian gentle to others that differ from him.

concurre not with his iudgement: the true-hearted is euer charitable to the contrary ſide in ſuch diuerſities.

The hypocrite is not ſutable and regular in his ſtricknesse, but the true is.

Againe, the hypocrite is not ſutable to himſelf in his ſtricknesse; for hee is large conſcienced enough in other matters, and can ſwallow a Cammell with the ſame throat, which did euen keckle at a gnat: if a greater and more apparant fault be more interlarded with profit, it goes downe glibly enough, although theſe little leane morſels doe ſticke in the paſſage. Such wel oyled faults, though of a larger quantitie, either he cares not to ſee, or amend, ſo that you would as much wonder at the greatneſſe of his ſwallow in ſome things (eſpecially where pleaſure and profit do pleade the caſe), as ſtrange at the too too much ſtreightneſſe of it, in other caſes, and maruaile either how he ſhould be ſo eagle-eyed, as to ſee ſo ſmall a matter in one kind; or elſe ſo beetle-eyed, as not to ſee ſo plaine a thing in an other. But the vpright heart is like himſelfe in his ſtricknesse, and equall and proportionable in his making conſcience of things. Hee is more troubled in greater matters, than in leſſer; and his conſcience will checke him, and order him with more or leſſe vehemency, and earneſtneſſe in things; according as the things he doth, or doth not, are of more or leſſe weight and moment. And euer as ſtraight as he is in ſome things, ſo ſtraight will he likewiſe ſhew himſelfe in other things of the like degree. And thus you haue (as neere as I was able to gather it out of Scripture) the true and manifeſt difference betwixt the ſincere and guile-

full

full in these particular graces. Yet still let mee bee bold to put you in remembrance, of what I spake at first, and that seasonably in this conclusion of the whole discourse, *viz.* that because the most vprightly minded is not without some plaine admixture of guile: therefore many of the effects and signes of guile, will begin to work and shew themselues in him also; but so that he doth obserue, lament, resist and oppose the same, and continue to controle his owne heart for them, till by degrees he haue gotten the better of them. And so he cannot be called an hypocrite, though he haue much hypocrisie in him: contrarily, the hollow-hearted (though he be cleane ouer-runne with these effects of false-hood, yet) neglecteth to obserue them, or is not much troubled at them, when he finds them; and therefore he must take his name from the vice of hypocrisie, because it beareth sway, and exerciseth dominion ouer him. And thus now haue we explained the point in hand, and so made way for the vses, which we are to gather from it.

CHAP. X.

Containing the first vse of the point belonging indifferently to all sorts of men.

FIrst then, let al men learne hence, not to satisfie themselues, with being branches in the Vine, but consider seriously, whether they be of the good, or of the bad branches. See-

Euery man out of a godly iealousie ouer himselfe, must examine what himselfe is.

ing there are, and alwaies haue been, and euer will be in the Churches, dissemblers, as well as sincere Christians: it behoueth therefore, that euery man, out of an holy iealousie ouer himselfe, and a godly fearefulnesse of himselfe, doe often and seriously try and examine what he is, and not passe sentence of himselfe one way nor other, till by touchstone of the Scripture, he hath made proofe of himselfe. In other cases wee would all easily condiscend to such an exhortation. Were it most certaine, that within this quarter of an houre, an hundred or two of this Congregation must leaue this present life, how would euery one feare, lest the lot of death might fall vpon himselfe? and how carefull would each one bee, if it were possible to come to the knowledge of the matter, whither himselfe should be amongst the liuing or the dead. Brethren, it is certaine, that in the Church of God, there bee diuers hypocrites which must be damned: this our Sauiour teacheth here, and we haue deliuered you in his name. Can it therefore but be needfull for euery one amongst you, to make a diligent enquirie into his owne estate? and that so much the rather, becausse this very willingnesse to search into ones selfe, is a good signe of truth, and the contrarie of false-hood. The hypocrite of the closer sort, is onely therefore an hypocrite, becausse he wil not endure the paines of discouering his owne hypocrisie. An hypocrite in the hearing of such a point as this, can soone see cause enough in his conceit, to thinke hardly of another man. Sure if this be so (saith he within himselfe), such a man must needs

Willingnesse to search, a signe of truth; the contrary, of false-hood.

be

be in hard case, for he can be nō better than an hypocrite: but for himselfe, he letteth passe all such thoughts concerning himselfe, and feedes himselfe still with his former strong, and long continued conceit, of being a good Christian, what euer men thinke of him. But the true Christian, vpon hearing of such things (because he hath had some acquaintance with the guilefulnesse of his owne spirit) is therefore apt to be timorous of himself, and thinkes to this effect within himselfe: Alas, what is mine estate, these things come hard vpon me! I feare, I feare much, lest all be not well within me! And so searching, he findeth hollownesse; finding, bewaileth it; bewailing, confesseth it; confessing, reformeth it; and reforming, is not ouercome by it. Wherefore againe and againe I beseech you, let euery man and woman consider diligently of himselfe; let him trie and prooue his estate by the notes which I haue formerly set downe, in as much plainenesse and perspicuitie as I could. Say thou that heareſt the Word of God this day, in which thou art taught, that the true Vine hath branches on it that be not true, as well as those that be true; what dost thou deeme of thy selfe? Art thou an vpright hearted man, or a dissembler? Againe, I demand of thee, what a kind of Christian thou accounteſt thy selfe? In name, and shew, and profession, thou art one of Christs members; but art thou so in deed and truth, or art thou not? Thine answer will like enough be this; That thou hopeſt thou art a true Christiā. I say vnto thee therfore, that it may fal out, thou couldeſt not so much as say, thou didſt

hope ſo, if thou didſt not anſwere rathly, and without all deliberation, becauſe thou art an errand groſſe hypocrite, that doſt know thy ſelfe (if thou wouldeſt confeſſe it), but meerely to counterfeit ſome outward ſhew of goodneſſe; whereas in thy ſecret conuerſation, and the vnobſerued parts of thy life, thou followeſt and likeſt wickedneſſe well enough. And if it be ſo, ſuffer not thine heart to beguile thee any longer, and lay no claime to the name of a true Chriſtian, which thy ſelfe doſt well enough perceiue, to be altogether vnbecomming one of thy carriage. Come now, and grow to take notice of that monſtrous groſſe guile, which thou canſt not but feele within thy ſelfe, if thou wilt but lay thine hand vpon it. But if thou beeſt not ſo groſſely, and ſo palpably hypocriticall, but that it may bee poſſible for thee to ſay deliberately, that thou hopeſt thou art a true Chriſtian; yet I wiſh thee to take great heed, that thine hopes be not ill grounded: for many a man thinketh and hopeth, that he is vpright, which in the end proueth himſelfe otherwiſe, and looſeth all his faire hopes; and ſo is fulfilled vpon him that the Scripture affirmeth: the expectation of the wicked ſhall periſh. But wilt thou know indeed what to ſay of thy ſelfe? then lay the line to thine owne ſoule, and apply thy ſelfe to the rules formerly ſet downe. Say then, Where findeſt thou moſt faults? at home or abroad? in thine owne heart, or in the wayes of other men? And what faults doe moſt diſquiet and trouble thee, and make thee moſt inward worke and heauineſſe? thine owne, or thoſe of other men?

Some doe thinke themſelues vpright, yet at end proue falſe.

Where doſt thou find moſt faults?

If

If thine owne, in all likelihood all is well with thee: if other mens; loe here, the carping vaine of an hypocrite; lay thine hand vpon it, and feele it with ſhame and ſorrow, and ſay to thy ſelfe; O now! the pulſe of my ſoule beates hollow: and hereafter (til thou haue turned thine edge another way) take not thy ſelfe for other than thou art, an hypocrite. If thou feeleſt this buſie medling humour, and lamenteſt it, thou art not ouercome of hypocriſie: but if it carry thee away, and thou ſatisfieſt thy ſelfe in it, and thinkeſt thou haſt cauſe ſo to doe, and reſiſteſt it not: I condemne thee for a ranke diſſembler. But tell me yet further; how ſtandeſt thou affected towards thy ſelfe? art thou bold, confident, aduentrous, dreaming that (thou troweſt) all the world ſhall not draw thee to commit ſuch a ſin, and bragging that thou art none of theſe diſſemblers? Or art thou fearefull of thy ſelfe, ſcarce daring to truſt thy ſelfe, and often almoſt ready to tremble for feare, leſt thou ſhouldeſt bee beguiled in thy ſelfe? If it be with thee in this latter faſhion, I ſay vnto thee, bleſſed is hee that feareth alwaies with ſuch a feare, as makes him examine, and pray, and ſeek for ſtrength from heauen againſt his corruptions: but if otherwiſe, it is certaine, this foole hardineſſe comes from nothing, but thy not knowing of thine owne weakeneſſe; therefore I can pronounce thee no better than an hypocrite. And tell mee yet againe, doe times, company, places, make ſuch a change in thee, that what euill thou wilt not doe in one place or company, that, thou wilt do in another? and what good

Art thou confident or fearefull of thy ſelfe?

Doth company, place, &c. change thee, yea or no?

thou doſt in ſome places and times, that thou careſt not to performe in others? I ſay then, thou haſt cauſe to eſteeme thy ſelfe a double minded man: but if thy reſolution be, to be ſtil the ſame, and thy ſtrife not to alter, and ſo in concluſion, thou art thy ſelfe, though Satan may trouble thee by ſuch diſaduantages; I ſay then thou maiſt iuſtly repute thy ſelfe true hearted. Yea, if perceiuing ſuch inclinations, to change and vary with time and place, thou ſee and bewaile this folly, and ſtriue againſt it; thou maieſt be true for all that: but if thou extenuate and excuſe this varying, and thinke with thy ſelfe, that no man can chuſe, ſo caſting the blame vpon others, and not thy ſelfe: I aſſure thee againe, that thou art but hollow. But proceede wee in this examination. Is all or thy chiefe care of the out-ſide, and ſo that thou neither doe nor ſpeake euill, it ſeemeth not much materiall to thee what thou thinkeſt; and if thou canſt refraine from being externally naught, thou little heedeſt or careſt for the naughtineſſe of thine hidden man? I affirme againſt thee then, that thou art but a whited tombe. But if thou haue a wakefull and ſuſpicious eye vpon thine owne ſoule, and findeſt great cumber to keepe it in order, ſeeing and abhorring the lewdneſſe of it, and being much troubled within thy ſelfe for it, thou maiſt bee ſure, that thou art true: for doubtleſſe he is good indeed, that is good within, and that ſtriues to remoue away the ſinfulneſſe of his ſoule. But let vs goe a little more particularly to worke. Thou haſt good knowledge of the Word of God; and what of that? therefore thou

Is thy care moſt of the actions, or of the inward motions alſo?

thou concludeſt, that thou art a good Chriſtian. I anſwere, thou collecteſt amiſſe, for this may befal a *Iudas*, and a *Balaam*. But what enſues vpon this knowledge of thine? doth it heaue thee, and make thee lift vp thy ſelfe with diſdaine of others, as of ſilly fellowes? and what ſhouldeſt thou care, what they ſay or thinke? then aſſure thy ſelfe, that for all thy great knowledge, thou art but a proud Phariſie, and a vile hypocrite: but doth thy knowledge ſerue to diſcouer to thee thine owne vileneſſe? So that by growing in knowledge, thou groweſt in contempt and diſ-eſteeming of thy ſelfe, as ſeeing more and more thine owne wants; and therefore more reſpecting others, who (though perhaps they know leſſe yet) know what they doe know, in a better manner? then art thou true hearted.

Doth thy knowledge make thee big a little in thine owne eies?

Againe, thou knoweſt very much; but yet ſomething thy credit, profit and pleaſure hang ſo in thy light, that thou canſt not know, but (euen againſt the inward offers of thy ſoule to perceiue) remoueſt it out of the eye of thy mind, and art not willing to trouble thy ſelfe with thinking of ſuch matters, nor canſt not be made to vnderſtand: know then, that this winking and blinking proues thee falſe at hart. But if thou findeſt thy ſelf willingly diſpoſed to acknowledge thoſe truths, that haue gone moſt againſt thee, and moſt croſſe thy luſts, and which thy fleſh is leaſt deſirous to ſee; thou mayeſt bee of good comfort in aſſurance of vprightneſſe.

Doth profit, &c. ſo hang in thy light, that thou art willing to know ſome truths, or no?

Moreouer, thou beleeueſt the Word of God; ſo doe the Diuels alſo: but tell me; Haſt thou rooted the truth in thy ſoule, by much pondring vpon

Doſt thou roote the Word in thine heart, by much muſing on it?

vpon it, and building thy faith on Gods authority? if yea; thou ſhalt ſtand in the ſtormy day: if not; thou ſhalt ſoone bee caſt downe, and proue thy ſelfe to haue had none, but a rotten foundation.

Doſt thou lay the Law to thy ſoule, as well as the Goſpell?

Alſo, thou beleeueſt in Ieſus Chriſt, truſting to be ſaued by his only merits: ſo many beleeued on him, which yet hee regarded not: But doſt thou beleeue the Law, as well as the Goſpell? and humble thy ſelf by that ſower doctrine, as wel as cheare vp thy ſelfe with thoſe ſweete words? then much good may thy comforts doe thee; otherwiſe, they bee falſe and windy, & ſhall not be able to ſuſtaine thy ſoule.

Lookeſt thou to performe the conditions, as well as to enioy the things promiſed?

Doſt thou as well take care, to preſſe thy ſelfe to performance of the conditions required in the promiſes, as to make thy ſelfe perſwaded, that the promiſes ſhall be performed to thee? this is ſoundneſſe: but if not, it is meere deceit, and thy faith at laſt ſhall proue it ſelfe to haue been but fancy.

What faults confeſſeſt thou?

I goe on forward to examine thee farther: Thou haſt often been very ſorry for thy faults, and with griefe confeſſed them in ſecret: wel; but *Ahab* did as much. Onely tell; What faults confeſſeſt thou? onely the groſſer acts of euill? ſuch ſorrow and confeſſion are vnſound: the motions, thoughts, deſires, priuie inclinations, and ſmalleſt degrees of ſinne; that is hearty confeſſion. Onely by ſtarts and fits, now and then, after the comming of ſome perill or reproch, or that ſome good Sermon hath wakened thee, as *Ahab* after the Prophets threats? Here is no truth: but if conſtantly, day by day, in a ſettled courſe; this is ſound, reioyce in it.

Confeſſeſt thou daily, or by fits?

And

And when confeſſeſt thou? onely when feare of heart and heauy croſſes compell thee? or voluntarily of thine owne accord, without ſuch dragging (though perhaps more earneſtly, when the Lord doth pleaſe to quicken thy pace)? if in the former manner, falſe; if in the latter, true is thy confeſſion.

Voluntarily, or by compulſion?

Againe, thou haſt mended many faults. But is there not ſome one or other thing, which thou haſt no mind to amend? which thou thinkeſt thou needeſt not, or canſt not mend? which thou doſt not, by daily calling vpon God, and trauelling with thine owne heart, ſtriue to amend? If there be any ſuch exempt place for ſinne in thy life, I pronounce thee an hypocrite. But if thou haue giuen God the full poſſeſſion of thy ſoule and life, deſiring and ſtriuing for nothing more, than wholly to baniſh and expell, and caſt out Satan, I pronounce thee a true Chriſtian.

Is there not ſome or other fault thou haſt no great will to ſee or amend?

Thou art free from groſſe and ſhamefull ſinnes: But art thou conceited of thy ſelfe for this and deſpiſeſt others? thou art but a Phariſie: or art thou in ſuch freedome, lowly and meane in thine owne eyes? it is a good ſigne of truth.

Doſt thou deſpiſe thoſe that are greater ſinners than thy ſelfe?

Thou wilt not murther: but thou wilt reuenge ſome other way, as by railing, or doing ſome ſhrewd turne; this is falſehood: but if thou labour to forbeare the leaſt euils, as well as the greater in all kinds, and doſt not beare thy ſelfe out in the leſſer, becauſe of thy leauing the greater; it is a good proofe of ſound goodneſſe.

Doſt thou take leaue in little ſinnes, ſo that thou forbeare the greater?

Thou dealeſt iuſtly with men, and doſt many

deeds of charitie: But when doſt thou theſe things? in ſecret when none can take notice? or onely then when there is a poſſibilitie of hauing witneſſes? and why doſt thou them? chiefely (and in a manner onely) to pleaſe God? or out of deſire of winning credit? If the latter, falſe and guilefull bee theſe good deeds: if the former, true and vpright.

Doſt thou good in ſecret?

And canſt thou bring thine heart to deale louingly, and mercifully with him that hath wronged thee, yea or no? If not; I ſee not how thou exceedeſt a diſſembler: if yea; triumph, for now thou art perfect, as thine heauenly Father is perfect.

To thine enemy?

Thou art zealous in preaching, praying, hearing, conferring. But tell me moreouer; Art thou zealous, and as zealous in ſecret praying, as in publike? in priuate meditations, as in publike deuotions? Then well is it with thee: if not, that that is open, may be hollow.

Art zealous in priuate deuotions?

And ſay: Doſt thou not feede thy ſelfe in a conceite, of being counted a notable Preacher, a very forward man? and haſt thou not a kind of keenenеſſe againſt thoſe, that ſeeme by their brightneſſe to hinder this repute of thee? If ſo; thou art manifeſtly vnſound (if thou keepe theſe thoughts warme within thee): but if thou abhorre theſe thoughts, labouring not to regard applauſe, but euen to delight thy ſelfe, and bleſſe God for others going beyond thee; it is an excellent proofe of truth.

Doſt thou not affect to be counted a forward man?

Yea, what regard haſt thou of thine heart and affections in theſe acts of deuotion? Doth the bare doing of the worke content thee? it is ſtark naught then:

Doth the bare doing content thee or not?

then. Or doſt thou looke to thy ſpirit, taking no comfort, vnleſſe thou find the inward power of theſe exerciſes? then it is excellent, and that is euident truth.

Further, thou art more than ordinarily ſtrickt and preciſe in diuers matters, which the world accounteth light and ſmall matters; it is well: But how ſtandeſt thou diſpoſed to them that are not of thy iudgement? Canſt thou not away with them? Canſt thou ſcarce affoord them a good word? but art ſtill ready to account them diſſemblers, and makeſt a great queſtion, whether they may be accounted ſincere, yea or no? Be afraid of thy ſelfe; it is very likely, that thy ſelfe art not yet ſincere. Nay, if thou goe forward in this raſh and harſh cenſuring, not iudging and condemning thy ſelfe, for ſo iudging and condemning others, without all doubt thou art but hollow: but if thou hold faſt the bond of loue and peace, to thoſe that are otherwiſe minded than thy ſelfe; and loueſt them dearely for the graces ſake which thou ſeeſt in them, it is a good ſigne that conſcionableneſſe (and not guileſulneſſe) hath framed thee to ſuch ſtricktneſſe of life.

Canſt thou not afford them a good word, that doe differ in ſmall things?

And for thy ſelfe, how ſtandeſt thou affected in other matters? as ſtrickt? as carefull? as much troubled, with as ſmal matters, in other things that concerne thee? and wherein thy purſe and profit are intereſſed? it is a good teſtimony of thy ſoundneſſe: but if thou canſt deuoure (with ſome excuſe or other) farre greater matters in other kinds, thy conſcience not greatly diſturbing thee, becauſe

Art as preciſe in matters, in which thy purſe is intereſſed as other things?

thou flappeſt it in thy mouth, with ſome ſorry ſhift and pretence: this is a ſhamefull tricke of a diſſembler.

Art thou moſt ſtrict in matters of moſt moment?

If thy preciſeneſſe be not generall (in all matters as well as one) and regular (more in the more weightie), thou mayeſt be a ſtrait-laced hypocrite, as well as a tender conſcienced Chriſtian. O brethren that you would often, very often commune thus with your ſelues: gage your owne ſoules; and by much queſtioning with your ſelues, make your ſelues knowne vnto your ſelues, and not continue alwaies ſtrangers to your owne boſomes. Without ſearching, the true hearted ſhall want the comfort of truth; and the hypocrite be out of all poſſibilitie, to come out of his hypocriſie: but this examination will be exceeding beneficiall for the increaſe of ſinceritie, or reformation of guile. See therefore that you redeeme time, & beſtow paines to practiſe it. I know the fleſh will be backward to this worke, mans heart loues not to be rifled vp. A ſore legge or hand ſhrinkes backe, when it ſhould be ſearched. The diuel alſo wil find twenty deuices to interrupt you, in keeping this aſſiſe ouer your owne hearts: hee loues not to haue men vnderſtand their owne eſtate; he would faine haue them goe blundring thorow the world, and let things happen as they may for their ſoules. But let your naturall backwardneſſe to this inquiry, and Satans ſenſible oppoſing it, be ſufficiēt proofes vnto you, of its needefulneſſe and profit both. Were it not a great helpe to the ſubduing of the fleſh, the fleſh would not bee repugnant to it: were it not a meanes

A ke and anſwere theſe queſtions, that thou maiſt know thy ſelfe.

The fleſh and the diuell will hinder this examination, becauſe it is profitable.

meanes of chasing out Satan, Satan would neuer with-draw you from it. But be iealous ouer your selues, feare much, suspect much, enquire much, and preuent the euill of securitie, and the growth of hypocrisie. I doe not wish you alwaies to stand in suspence of your selues, and still to bee doubtfull, whether you bee true Christians or dissemblers: it is no part of my meaning, to driue you vnto this vncomfortable vncertaintie. But I wish you not to make too much haste, to thinke your selues certaine, for feare your certaintie should proue but a certaine delusion. When thou hast againe, and againe, and againe tried thy selfe by the things formerly deliuered (or any other that thy selfe canst conceiue of, or others of better vnderstanding in these matters can helpe thee vnto), then thou mayest boldly hold fast (if thou findest cause to hold) this conclusion; I am sure I am not a withering branch. But if thou be too willing to thinke well of thy selfe, and will speedily resolue (to saue the labour and trouble of inquiring and narrow trying), that thou knowest thou art vpright; then assure thy selfe, that despaire at length will shake thee out of this deluded thought, if damnation doe not ouer-whelme thee in the middest of it. But in very deed brethren, much searching is none hinderance to much assurance of ones owne estate, but rather a great furtherer of it. For though all be not hypocrites, yet all haue much hypocrisie remaining in them, and in often considering of their estates, they shall by little and little, purge out the reliques of that vice, which will not

We must not alwaies be in suspence of our selues, but beware of too much haste in determining.

Much searching hinders not, but furthers our assurance.

be throwne out all at once; and so shall grow in good and sound assurance of their owne estate. I request you therefore, with as much earnestnesse as the matter requireth, to take heede of ouer easie beleeuing your owne good opinions of your selues. What the prouerbe prescribeth to bee done to others, if thou wouldest not be cousoned of thy goods, that doe thou to thy selfe, that thou maist not beguile thy selfe of thy saluation; Trie before thou trustest. The most of those that liue in the bosome of the Church, are ignorant of the naturall guilefulnesse of their owne hearts. They conceiue not how subiect they are to that notable trick of folly, that wise *Salomon* speaketh of, saying; *The foolish beleeueth euery thing:* especially euerie good word that his owne selfe-flattering heart will buzze into his eares. But the wisdome of the wise, is, to vnderstand his way, he will haue good footing and ground, for his good opinions of himselfe, or else he will not rest vpon them. Wherfore take heede of being deceiued with that deceite, which *Salomon* calles, the folly of fooles: euen to take paines to beguile your selues, in resting vpon a lye, in a matter of this maine consequence. Wee see and wonder, that many men will not be dissuaded from accounting themselues true Christians, though euery man that hath an eye, may see, that nothing is Christian in them but the outside, and not all that neither. If they make the least semblance of pietie; if they be not as bad as the worst of all the limmes of Satan; if they can find in themselues the least shaddow of any thing, that may bee called

called vertuous; they lay fast hold vpon their owne fancies, and will not consider, that it is the folly of fooles to deceiue themselues. O that wee could driue you out of this folly! O that we could bring you to see (that, that all confesse, but in their owne cases, few or none seeme to consider) that in the Church, I say in the Church, I say againe in the truest and purest Church vpon the earth, there be not alone some, but many hypocrites; that you might not satisfie your selues with such simple allegations, for the proofe of your being good Christians, as the most are wont to doe: but that by looking narrowly, and digging deeply, and painefully diuing into the bottome of your soules, you may at last know your selues with an infallible and sure vnderstanding, not to be hypocrites, but true hearted. And this is one vse for all men, that all should trie themselues what they be.

CHAP. XI.

Containing the second vse for those that are found out to be hypocrites.

The hypocrite must cease to thinke well of himselfe.

AN other vse is for those, which by this triall shall be found guiltie; let them no longer maintaine a good opinion of themselues, but take themselues for what they bee, whom examination hath found guiltie; let confession prepare him for pardon and amendment: for verily these diseases of the soule will neuer be healed, till they be seene and

and acknowledged; neither will God euer pardon them, till the man in whom they rule, begin to see and to confesse them. If I did require an open confession, of all the dissemblers amongst you (namely, that they should now before God and this whole Congregation, open their mouthes against themselues, and intreate all men to take notice, that hitherto they haue but sought to cosen the world and themselues, not being indeed the men they haue been, and would haue been taken for); if I say we did exact such an open and publike confession, tending to pull blushing into their faces before men, yet it ought not to seeme much to any man, to yeeld himselfe to the bearing of his due reproch. For why; what traytor or fellon, taken in his felony or treason by a few, would not willingly yeeld to confesse the same in the face of the Countrie, at the general Assises, if he were sure to be forgiuen? But Brethren, the confession which we demaund of you, and wherewith the Lord will (in this case) be satisfied, is not open and publike to the world-ward (that your credit should be impeached by it, and your good names blemished); but it is priuate and secret to God-ward, tending alone to heale the soule and name both, and to preuent the vengeance of God, which cannot otherwise be preuented. Now in thine heart, anon in thy closet, thy doores (as Christ saith) being shut to thee, fal downe before the face of him that seeth in secret, and if the forenamed triall haue found thee to be an hypocrite, tell the God of Heauen what thou hast found by thy selfe: say vnto him;

But must confesse to God in secret, that he hath been an hypocrite

O

O Lord, it goes againſt my fleſh to ſee and acknowledge (but alaſſe it is to no purpoſe to hold my peace, and by hiding to encreaſe) my guile! Wherefore Lord I confeſſe vnto thee, I euen freely confeſſe vnto thee, that hitherto I haue been no better than a painted ſepulcher, full of rottenneſſe. I haue been more troubled at other mens faults againſt me, than mine againſt thee: and I haue allowed my ſelfe in this prepoſterous earneſtneſſe, and thought I had cauſe to be ſo. I haue been ventrous, confident, and apt to preſume of my ſelfe, and yet haue neuer lamented this carnall confidence. I haue giuen my ſelfe to doe the euill in ſecret, which I would not for a world haue done publikely, and yet haue taken no care to lament it, becauſe I thought, Piſh, it is no matter, no man ſhall euer know it. I haue giuen free ſcope to the foule motions of mine heart, and taken no care to controle and oppoſe the looſeneſſe, and licentiouſneſſe of wicked imaginations. My knowledge hath made me proud, and in ſome things I haue refuſed to know, and yet I neither bewailed my pride, nor my witting blindneſſe. I haue taken no care to ponder on thy word, and ſettle it deepely in my ſoule: and yet haue not ſeene mine owne folly, in being careleſſe to couer this ſeede with earth. I haue miſ-applied thy gratious promiſes in Chriſt, rather imboldening my ſelfe in euill by them, then vſing them to the purging of mine heart and life: and yet I haue not lamented before thee this my preſumptuouſneſſe. I haue confeſſed my faults, but alacke ſeldome, and when a croſſe

hath compelled me, not elſe. I haue amended ſome things: but alas ſome thing alone, this or this (name thou the particular to God), I could neuer bring my ſelfe to be willing to amend: or if I haue been willing for a paſſion, that willingneſſe hath held but a little time, and yet I haue flattered my ſelfe with vaine ſhifts, and haue not abhorred this my guile. I haue indeede forborne reprochfull ſinnes; but euils of leſſe groſſeneſſe I haue boldly committed, and neuer been troubled with them. Vaine-glory hath ſtained my deeds of righteouſneſſe, and I haue not ſeene and bewailed it. I could not bring mine heart to doe good againſt euill, nor ſeriouſly blame my ſelfe for this reuengefulneſſe, but been ready to thinke, it was more than any man aliue could be able to doe. I haue ſought the praiſe of men, in acts of thy ſeruice, and it hath not been bitter to my ſoule to haue thus miſintended thine ordinances. I haue been vtterly careleſſe of ſecret ſeruices, when I haue ſeemed forward in publike, and yet been well enough contented with that careleſneſſe. I haue been wel enough pleaſed with the bare out-ſide of religious duties, and taken no paines to find the life of them within me. I haue contented my ſelfe with lip-praying, and eare-hearing, and not been abaſed in my ſelfe for want of feruent praying, and powerfull hearing. I haue been cenſorious againſt thoſe that haue not been as ſtrickt as my ſelfe, in matters of ceremony; and could ſcarce abide them, that could abide thoſe pettie things, which I haue diſliked; and yet I neuer lamented, but rather applauded my

my ſelfe in this bitterneſſe: and I my ſelfe haue been very careleſſe of greater things, when profit pleaded for them, that haue ſeemed ſo very ſtrickt in formes and ſhadowes, and externall rites: and yet I pleaſed my ſelfe well enough in this largenes of conſcience. O Lord, thy Word hath found me out, thy Word hath diſcouered vnto me the ſecrets of mine heart: it hath iudged me, it hath condemned me, I deſire to giue glory to thee, and no longer to hide my ſinnes, this ſinne, this vpholden of all ſinnes, this damnable hypocriſie. I ſee it hath ruled in me, and I (for want of care) haue neuer yet perceiued it: but now I perceiue it, and now I confeſſe it, O Lord, to thee that knoweſt it already, to thee from whom it cannot be hidden. I humbly acknowledge, I haue al this while been but an hypocrite.

A man ſhall be loath thus to confeſſe his hypocriſie.

Brethren, will yee thus pleade guilty, if you bee guiltie before the Lord? I know it is maruellous hard, to bring the guilty ſoule to plaine confeſſion: ſelfe-loue raigneth in our hearts naturally, and that can hardly endure to ſpeake any euill againſt it ſelfe, though vpon neuer ſo iuſt cauſe. Hee that hath long fed himſelfe, and made himſelfe (if not peaceable, yet) ſecure, with telling himſelfe he was a good Chriſtian; will be very loath now (perhaps after many yeeres abiding in this falſe opinion) to acknowledge himſelfe to haue been deceiued. We ſee it is very hard to draw men out of thoſe errors, wherin they haue been long trained vp. Euery man hath been euen trained vp in a conceit, that he was a good Chriſtian. This conceit hath long poſſeſ-

sed him, and this errour hath become a very preiudice within him, he hath euer taken it for granted, and been angry that it should be once called into question. It is therefore no wonder, if men find themselues loath to recant their owne good conceites of themselues, and to goe from all that they haue formerly esteemed vndeniable. But for all this, I pray you be perswaded, to see your selues to haue been dissemblers, if you haue been such, for all your naturall vnwillingnesse. The theefe indeede hath cause (as he thinketh) to bee impudent in denying himselfe to haue committed fellony (though he know full well, that he hath committed it), because confession is required of him, as an helpe to his conuiction, and so to his condemning. But the Lord of heauen doth not desire thee, to confesse thy selfe to haue been but an hypocrite, because he wanteth other meanes to conuict thee, or because hee may the more easily proceede to condemne thee: nay, therfore onely he would haue thee confesse, that thou mayest bee capable of pardon; because it is an ouer-ruled case in heauen, and a thing peremptorily concluded of by the diuine iustice, that no sinner shall euer be pardoned, till he deale plainely, and freely confesse, that he is such a sinner as he is. Thy confession is called for, onely to fit thee for pardon, not to vrge against thee to any worse purpose. Wherefore forbeare no longer, winke no longer, bee ignorant of thy selfe no longer, hide thy guile no longer, but in thy very soule now, in the thoughts of it, and hereafter in more words, twixt God and thy selfe in secret, say vnto the

But he must for all that, confesse.

For that is the onely way to get it pardoned.

the Lord, and deny not, but acknowledge: O Lord, I see plainely, that yet I haue been but an hypocrite.

And if he doe it not, he is no whit safer.

Brethren, ignorance of ones ill estate cannot helpe it. Is a man one iot the better, if he be an hypocrite, because hee refuseth to acknowledge it? Shall he scape better, because he can make himselfe blind, and not see it? Doubtlesse the Lord will discouer the secrets of euery soule at the last day, and at the day of death; to euery mans soule first, and after to all the world: and then a man shall be discouered to himselfe fearefully and horribly, without all hope, without all possibility of being pardoned. Suffer the Word of God (wherein hee comes to exercise iudgement in a mercifull manner) to draw you to a plaine and sauing acknowledgement, that you may not be forced by the last sentence, to see and feele your hypocrisie, when there will be neither leasure nor meanes to redresse it. Now thou mayest be helped, now thou mayest be changed from an hypocrite, to a true Christian, from a dissembler to soundnesse of spirit. Now therefore, whilest vpon confession, mercy and healing may bee procured, bring thy soule to it, and suffer the Word of God to ouer-rule all thine vnwillingnesse, and fall to a free confession, and (as I haue often said) tell the God of Heauen: O Lord, it is true, too true, too plaine, I cannot deny it, vnlesse I will deny it wilfully, and against my conscience, I am but an hypocrite as yet. Brethren, wee therefore labour about this point so much, because we doe well know the necessitie of it. If we cannot

But shall for euer remaine so.

attaine thus much from you, you will alwaies remaine hypocrites, and the Word of God (through your opposing it) will proue but a meanes of hardening you in your hypocrisie: but if we draw you to acknowledgement, it will not be impossible to direct you to amendment. I know that your harts may possibly hold off from confession, by thinking to this effect; That if you haue been but hypocrites all this while, it will neuer bee better with you, and you shall neuer attaine to be vpright. But this is a false suggestion of Satan. If you will not see your selues to haue but dissembled, you shall in very deed neuer bee better, but rather worse and worse, and more and more sold vnder the power of hypocrisie: but if you will see it, and lament it before God and oppose it, by striuing to cast out the beloued sinne, and to step that one step, which hitherto you haue not stepped, of falling out with that one sinne whatsoeuer, which hitherto you haue harbored, and constant praying against that one fault, which hitherto you haue been content to winke at, and let passe with a priuiledge of seene and allowed; you shall bee true, you shall bee vpright, you shal be sincere, and of fruitles and barren, become fruitfull and profitable branches. A man may weep out hypocrisie, as wel as other vices; confessing and lamenting guile, will surely free a man from the power of guile, and he shall cease to be an hypocrite, that wil now begin, & hereafter daily continue, to see, acknowledge, and bewaile his hypocrisie before the Lord, who sees and hates it, where it is not cõfessed: sees & pities it, where it is.

Onely by confessing and lamenting, he may be made true.

CHAP.

CHAP. XII.

Containing a third vſe for them that be vpright.

BVt now ſome (I doubt not) in this triall, will bee found to haue no guile; that is, no predominant hypocriſie in their ſpirits. There bee in the Churches true hearted Chriſtians, good ground, ſheepe, and good corne: and thoſe amongſt you, that in trying find your ſelues ſuch; and by this infalible proofe, can cleare it to your ſelues, becauſe you haue often heretofore found out, diſcouered and bewailed thoſe effects of hypocriſie, which haue been deliuered; doe you (I pray you) enioy the comfort of your vprightneſſe, and let God that wrought it, haue the glory. The good Chriſtian is almoſt as fearefull to ſettle himſelfe in a good opinion of himſelfe, as the falſe vnwilling to be driuen from it. But there is no reaſon why the innocent ſhould be condemned. A man may bee wrongfull and iniurious to God and to himſelfe, in being ouer fearefull to confeſſe, the good worke of God in himſelfe. Chriſt hath liuing members in his body: if thou beeſt one of them, acknowledge it, and be glad of it, that thou mayeſt with all due care proceede in the wayes of godlineſſe, now that thou knoweſt, thou haſt ſet in, to ſome purpoſe. If Satan cannot keepe a man from truth, yet hee will endeauour to hinder him, from taking

The true Chriſtian muſt enioy the comfort of his truth.

Notwithſtanding his fearefulneſſe.

And Satans tentations.

taking the comfort of it: but let not his lyes beguile thee any longer. Say vnto him; I find mine owne faults more burdenſome to me than others; I find my ſelfe carefull of mine inward man, as wel as of mine outward; I find my ſelfe humbled, euen by my freedome from groſſe ſinnes: and if at any time any fruit of hypocriſie doe ſhew it ſelfe (as alacke too too often it doth), I make haſte to bring it before God, and there I condemne it, there I humble my ſelfe for it: wherefore I am ſure I am true-hearted; O Lord, I bleſſe thy name that haſt made me true, and I pray thee make mee more and more true. Surely beloued, it will be a great hinderance to your thankefulneſſe, if you doe not labour againſt thoſe cauils, by which Satan would faine couer your comforts from your eyes. He will tell thee of thy cenſoriouſneſſe; of thy falling againe, and againe, and againe, into ſuch a fault, perhaps groſſe; of thy deadneſſe in priuate exerciſes of religion, and of thy many vaine-glorious fancies, and of thy much ſelfe-conceitedneſſe, and many other things; and he will labour to make thee thinke, that it is not poſſible that heart ſhould haue any truth, in which ſo many fruits of hypocriſie may bee found. Thou muſt anſwere him, that thou confeſſeſt thy ſelfe, to bee very full of theſe effects of diſſimulation; and that therefore alſo thou acknowledgeſt the roote from which they grow, to bee too too ſtrong and big within thee. But thou mayeſt ſay withall; I haue been taught, and I know it is true, that not the man in whom hypocriſie is, but he in whom it ruleth, muſt be called an hypocrite.

hypocrite: and for thy ſelfe, though it abode in thee, yet thou knoweſt it raigneth not, becauſe thou fighteſt againſt it, and againſt the euill brood of it, with ſighes and groanes, with confeſſion and griefe, with requeſts and prayers, and with daily renewed ſupplications. Say vnto thy ſelfe; I know, and God knoweth, that my cenſoriouſneſſe, my dulneſſe in priuat duties, mine often careleſnes of mine heart, and looſenes of the inward man, my vaine-glorioufneſſe, my ſlipping againe and againe into the ſame ſinne, and other fruites of diſſembling within me; that theſe, and all theſe are too rife: but withall, that they are felt, that they are marked, that they are confeſſed, that they are lamented, and that they doe daily driue mee to my knees, and make me come vnto God, with humble intreaty for mercy through his onely Sonne; and therefore I am ſure, that hypocriſie raigneth not, but that truth preuaileth, and therefore I am a true Chriſtian, and ſo I will take my ſelfe to be, and will with all my ſoule praiſe him, that hath made mee ſuch; continuing ſtill to ſtriue to grow in ſincerity and truth, that when theſe graces are become ſtronger, they may become alſo more comfortable vnto me. O all yee, whoſe feeble ſpirits are ſhaken with feare, and to whom nothing is more troubleſome than this thought, that ſure you be but hypocrites; and yet you doe bitterly lament the effects of hypocriſie in your ſelues, and deſire nothing in all the world ſo much, as to be found vpright with your God: I pray you confirme your ſoules in peace, and accept the conſolation that the Lord

doth offer you. Take your portion of comfort, be knowne to your ſelues to be what you are, vnderſtand and ſee how great things God hath done for you, in creating a right ſpirit in you. Doe no longer ioyne with Satan, in belying your ſelues, as you haue already too much & often done, to the great hinderance of your ſoules. Your cuſtome hath been, whenſoeuer your corruptions haue been any thing ſtrongly wrought vpon, when any bad motion hath been violent, eſpecially if your paſſions in any kind haue broken forth to ſome actuall euill; then to fall vpon your ſelues with grieuous accuſations, and to take part with the diuell, in ſlandring your ſelues; then you haue cryed out, and exclaimed againſt your ſelues, and ſaid, Sure I am but an hypocrite and a diſſembler, that haue yet ſtill within me ſuch euill thoughts, am ſtill diſquieted with ſuch paſſions, and ſtill drawne to ſuch wicked deeds. But I ſay vnto you, this is no true inference: as the hypocrite in a fit confeſſeth his ſinne, and is ſorry for it, but yet returneth againe to follow it; ſo the true hearted in a fit doth commit ſinne, but againe returneth to abhorre it, and to renew his couenant with God of amending it. As the hollow heart, is good in a paſſion; ſo the true hearted may be bad in a paſſion: but looke to the courſe of thy life, to the ſetled purpoſe of thy ſoule, to the eſtabliſhed deſires of thy mind, and ſo long as there is a conſtant ſtriuing againſt all ſinne by ſpirituall weapons, ſo long thou art good before God, and for Gods ſake, and muſt take thy ſelfe to be vpright. The true Chriſtian ſhall neuer gaine any

Weake Chriſtians apt to accuſe themſelues too much.

any thing, by calling himselfe an hypocrite, to see his hypocrisie, to lament it, to shame himselfe before God for it; this shall much aduantage his soule: but to deny the work of Gods grace in him, and to ranke himselfe amongst dissemblers (from whom he alwaies differs as much, as a man that is sicke of any sicknesse, from him that is dead of that sicknesse); this doth no good to him, but interrupts his prayers, hinders his humiliation, estrangeth him from God, and turneth godly sorrow for his sinne, into desperate sorrow for the punishment of sinne. Remember therefore that there be true Christians in the Church, who yet are not free from manifold weakenesses, and grieuous corruptions; and hauing by proofe and triall discerned thine owne estate, hold fast that assurance, which thine examination hath yeelded, and call not thy selfe an hypocrite, though hypocrisie shew it selfe in thee, so long as thou remainest constant in obseruing and oppugning it.

But this gets them nothing.

CHAP. XIII.

Wherein are handled the vses of this point in regard of others.

AND these bee the vses of this point, which euery man must make for himselfe: now two things more follow, in regard of other men, with whom we liue. For seeing Christs body hath in it some sound members, some rotten

(I meane his visible body), therefore must wee bee warie, in not trusting all that carry an appearance of goodnesse, and farre from condemning all as hypocrites, because some proue so. First then, let the plaine words of Christ in this text, aduertise vs to put away simple and foolish credulitie, in taking all for that they seeme; and putting our selues into the hands of a man, so soone as euer any good things appeare in him. Let vs rather vse all good discretion, and bee reserued from men, vntill by long experience, wee haue gotten very good assurance of their sinceritie. Our Sauiour hath made himselfe a patterne to vs of this prudent warinesse, as well as of all other graces: for many beleeued in him, as *Iohn* tels vs, with whom hee trusted not himselfe, because he knew what was in man. Wee cannot tell particularly, as he could, what is in the hearts of al those, whose countenance is framed to goodnesse: but yet this we know in generall, that much hollownesse is in all, and that many are altogether hollow and guilefull; wherefore till long continuance in goodnesse, till the euident demonstration of truth, and the cleare shining of vertue, in the much and often denying of themselues, haue verified and approued the soundnes of mens hearts; wee must hold our selues in such termes with them, that they may not haue power to hurt vs (through our ouer-speedy openesse towards them), euen though they should afterwards grow so naught, as to desire our hurt. I meane not, that any man should bee bold to conclude against his brother, sure hee but dissembleth, and I will not trust

We must not be lightly credulous.

Iohn 3. vlt.

But hold our selues in such tearmes, that men may not hurt vs if they would.

truſt him. Nay, we ſhould feare to conceiue ſo almoſt of any man: for euen a true Chriſtian may giue ſhrewd ſignes ſometimes of hollowneſſe: but my meaning is, that we ſhould think and hope the beſt, and be well perſwaded of euery man, whoſe outſide giueth vs cauſe of a good opinion; but yet ſo, as ſtill to remember, that wee are not able to ſearch the heart, and that guile and hollowneſſe may goe very farre, and therefore not to aduenture too farre vpon them, in hope that they be ſuch, as will neuer deceiue vs. Thou knoweſt not, that ſuch a man is a diſſembler, therefore thinke well of him. Thou knoweſt that there is a poſſibility he may be a diſſembler, therfore come not within his danger; giue him no ſuch aduantage, through laying open thy ſelfe vnto him, that if hee ſhould proue guilefull, thou mighteſt be hurt by him. Credulitie is the fault of honeſt hearts: becauſe they bee ſingle themſelues, they looke to find all like themſelues: but Chriſts words ſhould giue vs warning, to try before we truſt. If any man ſay, that this retirednеſſe will cut off the practice and exerciſe of all Chriſtian communion betwixt the members of Chriſts body. I anſwere, he ſaith amiſſe that ſo ſpeaketh: a man may doe many (and almoſt any) office of Chriſtian charitie, to thoſe with whom he liueth, and yet hold himſelf in ſuch euen termes with them, that though they ſhould prooue falſe brethren, yet he ſhal not receiue any hurt by them. There be many acts of godly ſocietie, which may be practiſed without any perill, eſpecially in the peaceable times of the Church, and theſe (nothing

Which will nothing hinder the communion of Saints.

hinders, but that) wee may indifferently exercise towards all: but if at any time some stormes arise, we must beware before whom, and towards whom, we carry our selues so, that they may hurt vs, if they list. Take heed whom thou trustest with thy goods, whom with thy name, whom with thy safetie, and to whom thou so farre ingagest thy selfe, that hee may (if he will) deceiue thee, betray thee, molest thee. There bee some so true hearted, that the world shall sooner remoue out of its place, then that they will prooue false. There be others, that will quickly change their hue, and be foes, in stead of their shewes of brotherly loue. Pray to God to giue thee vnderstanding, to walke wisely towards them that are within, as well as towards them that are without.

Notes by which we may best discerne of another mans integritie.

And if any man desire to receiue information of the surest notes of truth, that are discernable to others, & in others, let him marke these two things well. The more humble any man is, the lesse forward to put forth himselfe, and to shew himselfe, and the more he can deny himselfe, and shew himselfe louing and pitifull towards those, that yet seeme farre from goodnesse; the more soundnesse and truth doe lodge in his bosome: but he that is apt to set out himselfe, and cannot brooke another, that goes not so farre as himselfe: that man doe thou suspect, and from him be thou reserued. Humilitie and meekenesse in ones carriage, and a patient waiting for them, that are not yet escaped out of Satans toyles, are (me thinketh) the surest and cleerest meanes of discouering the truth of another

other man. For hypocriſie in ſpight of it ſelfe, will ſhew it ſelfe proud and cenſorious, and bitter: but truth, euen when it intendeth no ſuch matter, will ſhew it ſelfe humble and lowly, and gentle-minded, conſidering it ſelfe how bad once it was, and how much hereafter it may be ouertaken.

Truſt them leaſt, that are moſt deſirous to be truſted, and angry if they be not truſted.

To conclude then; ſome be falſe brethren: wherefore truſt not all too farre, that carry themſelues for a time, as if a man might truſt them; and truſt them leaſt, that ſeeme moſt deſirous to be truſted. Againe, doe not condemne all of falſehood, becauſe a number diſcouer their guile daily. When many of thoſe that ſeemed leaders of the armie of Chriſtians, fall off from their good beginnings, and caſt away the very ſhewes of goodneſſe, turning openly profane or worldly, and perhaps alſo bitter againſt thoſe, that ſeeme to be ſuch, as themſelues once ſeemed. Let no man take offence at theſe ſtumbling blocks: let no man hence entertaine a thought of diſlike againſt pietie and religion, nor an hard conceite of thoſe, that yet continue in good courſes. Such terrible examples ſhould make vs feare our ſelues, and flie to heauen for diuine ſuſtentation; they ſhould not make vs reiect the loue of godlineſſe, and account all rotten branches, becauſe ſome are ſo. Hath not Chriſt told vs before-hand, that ſo it will be, that when we find it ſo to be, we may not be offended, as he tells his Diſciples in another caſe. The fooliſh worldling ſtumbleth exceedingly at the ſlips, faults, and imperfections of Gods true-hearted children; and becauſe hee ſees faults in them, that beare before them

Diſlike not piety for their ſakes that proooue diſſemblers.

them a forwardneſſe in religion, he condemnes them all for groſſe diſſemblers, and cannot away with theſe ſmooth-faced hypocrites. But if at any time ſome prooue ranke hypocrites, he takes that as a warrant for his tongue to out-laſh againſt all, ſaying, that ſurely the beſt of them is no better. But how could they be ſo fooliſh, but that they delight in folly, and are glad to make themſelues obſtinate in euill; and to confirme their inbred hatred of pietie, by turning all occurrents to that purpoſe; were it not (I ſay) for this malitious blindneſſe of theirs, how could they be ſo fooliſh, as not to haue learned of our Sauiours moſt plaine words, that in him there will bee fruitleſſe branches, that muſt bee cut off, and caſt out, as well as fruitfull, that will continue and encreaſe in fruitfulneſſe? Would any but a very blocke, or a blind man, ſtumble at a blocke, that is plainely ſhewed vnto him, and warning hath often been giuen him, that it will ſurely bee caſt in his way? would any but a man voyd of all vnderſtanding, abhorre all the Apoſtles, becauſe *Iudas* turned traytor? I pray you therefore, ſo many of you as ſhall liue to ſee ſuch miſerable examples, that you draw good, and not euill concluſions from the falls, reuoults, and back-ſlidings of other men, and of hypocrites. Say thou, I am ſure Chriſt hath good ſheepe, as wel as goates; and though ſuch and ſuch haue manifeſted their guilefulneſſe, by forſaking the former pathes of righteouſneſſe, wherein they appeared to walke; yet I will not bee hardly conceited of any body elſe, for their ſakes. In this caſe the prouerbe ought

to

to be hearkened vnto, that tells vs, Euery Horſe muſt carry his owne burden. In truth, hee that ſtands ſo ſlenderly affected, either to goodnes and piety it ſelfe, or to the ſeruants and followers of ſo noble a miſtreſſe, as piety is; that becauſe of the wickednesſe, and out-ſtrayings, and finall reuolts of ſome of thoſe, that ſeemed once to attend vpon her, and to be admitted into her traine; therefore he cares not for pietie it ſelfe, nor will euer thinke well of any of thoſe, that weare here cloath hereafter; he (I ſay) that ſtands ſo ſlenderly affected to Wiſdome and her retinue, ſhall be ſure, neuer to want occaſion of imboldening himſelfe in ſinne, and of being more and more eſtranged from that, the entertaining of which, is the onely way to make him happie. Yea verily, hee whom the back-ſlidings of ſeeming Chriſtians, doth driue to ſo much madneſſe, as that he can turne ſo lamentable a ſpectacle to no better a purpoſe, then to triumph and exult ouer all, and barke againſt al, and vpbrade all with ſuch euill examples: diſcouereth himſelfe plainely not to hate the ſinne of the back-ſlider which hee lately fell into, but the very ſhewes of goodneſſe wherein once he walked, and from which he is falne. In a word, he that ſcornes pietie and religion, and thoſe that follow after it, becauſe diuers turne taile, and prooue notably wicked at end, ſhewes himſelfe plainely to be voyd of all religion, & all piety. When the true ſeruants of God doe ſee and heare ſuch tidings, it grieueth their ſoules, it maketh them mourne in ſecret, and pray in ſecret, and fall afreſh to examine and trie

themſelues, leſt they alſo ſhould be in like manner ouertaken. But he that ſhereth, and ieſteth, and exulteth, and ſcorneth, and caſts the dung of one, in the face of others, and would faine blemiſh all religiouſneſſe, by the ſtaines and faults of thoſe that once ſeemed religious: hath nothing in him but malice and bitterneſſe, and the very ſpirit of the diuell. Beware therefore of making thy ſelfe appeare ſtarke naught, by ſo ſtumbling at the breaking out of ſome other mans long hidden naughtineſſe.

CHAP. XIIII.

Shewing that fruitfulneſſe is the true diſtinctiue note of thoſe that profeſſe to be Chriſtians.

AND ſo much be ſpoken of the diſtribution of branches into two kinds: We proceede now to conſider the difference of the branches: for in that they be branches they both concurre: but herein they differ manifeſtly, that the one is, the other is not fruitfull. Obſerue then from theſe words of our Sauiour, another point, that fruitfulneſſe is the true note of difference betwixt the true Chriſtian, and the hypocrite. As a man differs from a beaſt by reaſon; a beaſt from a plant; by ſence; a plant from a ſtone, by life or vegetation; ſo a good Chriſtian from an hypocrite, by fruitfulneſſe. This is the moſt plaine, ſure, ſenſible, infallible, and (as they call it) the very ſpecifical mark of

of distinction, betwixt the sound professor and the false, that the one beareth fruit, the other doth not beare fruit in the Vine. Where the holy ordinances of God haue such power, as to work obedience in the whole conuersation, this is fruitefulnesse, and here is truth: where they doe not bring forth this effect, this is fruitlesnesse, and here is guile. In a word, all true Christians are fruitfull, and none but they: all dissemblers are fruitlesse, and none but they. This point is abundantly confirmed in the parable of the sower, in which of sower grounds, one alone was good, and that fruitfull; as for the bad grounds, the first did not beare so much as a blade; the other two did indeede put out a little greenenesse, but it was like the corne vpon the house top, which withereth or euer it be ripe, and of which the mower filleth not his lap; onely the good ground did requite the labour of the husbandman with a liberall harueſt of some thirtie, some sixtie, some hundred fold. So in the words of the Apostle, the ground that bringeth forth fruite meete for the dresser, is blessed, but that that bringeth forth briars and thornes, is neere vnto cursing, whose end is burning. And in more plaine termes our Sauiour saith, that hee which heareth his words and doth them (this is fruitfulnesse) doth build vpon a rocke (this is an effect of truth): but he that heareth and doth them not (that is, to bee vnfruitfull), doth build vpon the sand; that is, is but an hypocrite, and shall haue his building tumbling downe.

Mat. 13. 1. &c.

Heb. 6. 7. 8.

Mat. 7. 24.

The truth of this point will further appeare, if

we consider the causes and effects of fruitfulnesse. The causes of it, are the sanctifying Spirit of God dwelling in the soule; and the Word of God, receiued into an honest heart. No man bringeth forth fruit, but he vpon whom the holy Ghost hath come downe, to beget him againe, and to make him a new creature in Christ Iesus: for a tree must first liue, afore it beare; and no man is vnfruitfull, but because hee is destitute of the worke of Gods spirit, so forming him into a new creature, because hee hath neglected or resisted it. Now it is certaine, that whosoeuer hath the spirit of sanctification in him, is a true Christian; he that hath it not, is none. Wherefore from ones being fruitfull, or not fruitfull, it may be infallibly concluded, whether he be true or hollow. Againe, no man bringeth forth the fruit of good liuing, vntill the word of God haue entred into his heart, and taken deepe roote in the very bottome of his soule: and contrarily, where this fruit doth not shew it selfe, there the Word of God did neuer enter into the soule, neither was soundly rooted therein; and it is doubtlesse, that if Gods Word haue copious dwelling in vs, we be true Christians; if not, we bee but dissemblers. Wherefore the bearing, or not bearing of fruit, is a sound proofe of truth, or want of truth. Againe, looke we to the effects of fruitfulnesse, or its absence, and it will vndeniably appeare, that these two doe best distinguish betwixt the sincere and hollow-hearted: for the ground that bringeth fruit, must obtaine a blessing. The reward of a good life here, is eternall life hereafter:

but

but the end of the ground that beareth not fruit, is curſing and burning; an euill-led life, ſhall end in death eternall. Now none can be ſaued but the true Chriſtian; and no Chriſtian is damned, but the falſe: wherefore from this point, the moſt eſſentiall and formall difference of Chriſtians (the branches in Chriſt) muſt be taken.

CHAP. XV.

Shewing what this fruitfulneſſe is.

SO wee haue proued the point in hand. It is needfull that we do ſoundly explaine it alſo, that it may be truly vſefull vnto vs. For this explication, one thing alone is neceſſary, namely, to declare plainely, what fruitefulnes is. Concerning which, wee ſay in generall, that fruitefulneſſe is the ſame thing which the Apoſtle meaneth, when he tells vs, of *liuing godly in Chriſt Ieſus*: and againe, of *hauing our conuerſation as beſeemeth the Goſpell of Chriſt Ieſus*. Not the doing of an action now and than, good and commendable (for the matter of it), as giuing almes, labouring in ones calling, dealing iuſtly, or the like, is to bee called fruitfulneſſe: but the leading of a godly courſe of life, and of an holy conuerſation. But more particularly, that you may be thorowly informed in this point. Fruitfulneſſe muſt bee ſet forth vnto you, in the matter, motiue, end, and properties

What fruitfulneſſe is.

In generall, a godly life.

2. Tim. 3. 12.

Philip. 1. 27.

perties thereof; any of which fower, if it bee wanting, the reſt are alſo wanting indeed, though an appearance of them may be preſent, and the true nature of fruitfulneſſe is not to be found.

In ſpeciall.

The matter of fruitfulneſſe.

For the firſt of theſe, the matter of fruitfulneſſe is, *A deſire and endeauour, to know and to doe the whole will of God, reuealed in his Word.* Euery word that we haue vſed in this deſcription, would bee marked and conſidered of. Firſt, I call it *a deſire*, a firme and ſtedfaſt bending of the will and inclination of the heart, to the thing deſired. For a good man muſt bee meaſured, and is by God accepted, more according to the deſires of his heart, and the earneſt propenſion and mouing of his ſoule, than according to the effect therof. In action he comes far ſhort of what he ſhould: in the deſire, purpoſe, earneſt and ſound inclination of his ſoule, he doth reach after the perfection required of him by God, and for this cauſe, is accepted and accounted in Chriſt, as if he were perfect. Hee would be void of al ſin, he would be rich in euery good work, he would haue euery thing within him, and euerie thing that comes from him, perfectly conformable to the will of God, and acceptable to his Maieſtie. In the depth of his ſoule theſe hearty wiſhes are found continually working; *O that my wayes were directed to keepe thy ſtatutes! O let me not wander from thy commandements! I will runne the way of thy commandements: I haue ſaid, that I will keepe thy words: I will neuer forget thy preccpts: I haue ſworne and will performe it, that I will keepe thy righteous iudgements. I haue choſen the way of truth. I long for thy*

A deſire.

Pſal. 119. 5. 10. 32. 57. 93. 106. 173. 40.

thy precepts: and many ſuch like. This is the diſpoſition of his will, theſe the determinations, reſolutions, concluſions of his ſoule; thus he ſaith to, and within himſelfe, that doubtleſſe he will depart from the pathes of wickedneſſe, and that hee will walke in the waies of righteouſnes: and thus is he buſied in renewing and eſtabliſhing the purpoſes of his ſoule, to walke with his God. And though he find no meanes to performe according to his deſire, yet ſtil his deſire ſtandeth to the law of ȳ Lord.

And endeauour.

And this deſire being a true and ſetled deſire, muſt needs be ſeconded with endeauour. It is not a poore, faint, ſluggiſh, wiſhing and woulding, by which a man (as it were betwixt ſleeping and waking) doth thinke, twere well if I did, and ſure I will, and I would if I could, as a ſluggard lieth ſtretched in his bed, and faintly wiſheth, O that I could ariſe! It is not (I ſay) ſuch a feeble, powerleſſe, auert, deſire, as this (which is but (as one would ſay) the tenth part of the conſent of the will, to the thing willed): but it is a deſire ſo mighty, and effectuall, as doth bring forth an endeauour. It makes a man put forth himſelfe, to effect the thing deſired. He wiſheth to obey, as a reſolute ſouldiour wiſheth victory, ſo as he will fight for it, and draw his weapon, and meete his enemy in the face, and hazard limme and life, and giue and receiue blowes, and leaue nothing vndone, that his wit ſerues him to thinke of, for the atchieuement of victory. A coward alſo would faine diuide the ſpoile, and feede himſelfe with the fatneſſe of a good booty: but his wiſhes do not diſperce themſelues

ſelues into his hands and leggs, nor ſtirre vp his ſpirits and his limmes to be entring battaile, and to ioyne hand to hand with the foe: ſo a good mans deſire of obedience, ſets his head, and heart, and hand on worke, to the attainement of obedience. He thinkes; Ah that I could be good according to Gods commandement! And further hee thinketh; What may I doe to get power againſt ſuch a ſinne? to attaine ſtrength to doe ſuch duties? And when hee ſees what is to be done, he ſets about it, he calles vpon himſelfe, he calles vpon God, he vrgeth his owne heart, hee entreates the Lord Ieſus for helpe, he blames himſelfe, hee condemnes himſelfe, he inforceth vpon himſelfe the remembrance of Gods commandements, Gods iudgements, Gods promiſes, and as *Dauid* ſaith, he lifts vp his hands to the Law of God which hee hath loued. He is buſie in labouring to obey, and a man that liues with him, may euen perceiue in him, and he in himſelfe, a ſtrift this way. For in truth as there is a great difference betwixt luſting to be rich, and labouring for wealth: ſo betwixt a bare luſting to be good, and endeauouring after goodneſſe. The ſluggard would bee content to take wealth, if he could find it vnder his foote, or if with little adoe he could entreate it to fall into his lap; yea, ſometimes when hee wants mony, or cloathes, or foode, and is pinched with neede, hee hath a kind of angry eagerneſſe after it, and hee would as leife as his life, haue ſo good a liuing as his neighbour hath: but he cannot ſhake off ſleepe in a cold morning, hee can endure no ſweates, hee can

Pſalm. 119.48.

can endure no ſweate, he loues not to riſe betimes, and ſet to worke, he cannot trauaile, he cannot take paines. Not ſo the good husband; for he thinkes of his buſineſſe, whither he may goe, what he may doe, what times he muſt obſerue for the getting of a ſhilling; and accordingly takes thoſe times, diſpatcheth thoſe buſineſſes, and goes to ſuch places; and neither heate, nor cold, nor wet, nor dry, nor night, nor darkeneſſe ſhall hinder him, but he will goe forward with thoſe things, which are requiſite for his thriuing. Euen ſo the fooliſh man ſometimes, could find in his heart to leaue ſuch a ſinne, and to doe ſuch good duties. O it were very well if he had ſuch vertues, and were rid of ſuch vices! and what a good turne had he, if he could doe, as ſuch and ſuch: and in a twinge of his conſcience, or in a fit, when he is told of heauen, he could bee content to leape out of his skin to get heauen, and to get out of hel: but after this fit is ouer, he cannot away with this confeſſing of his ſinnes in ſecret, with this rending of his ſoule, with this earneſt contending with God, and with this croſſing of his owne nature, and fighting againſt the luſts of his fleſh, euen with this labouring for the righteouſneſſe of God aboue all things. But the Chriſtian ſtands otherwiſe affected, he muſeth of the way and meanes of getting grace, he thinketh ſeriouſly what is to be done, for the beating downe of ſuch a vice, and building vp of ſuch a vertue: hee beateth vpon his owne heart, all ſuch reaſons as hee can bring, to fixe his wil in a reſolution of doing good, leauing euill; hee takes paines with calling hard

vpon God; takes paines in checking and controling, in prouoking and ſtirring vp himſelfe; in labouring to lament and bewaile, to hate and deteſt his ſinne; and to worke in himſelfe earneſt ſorrow, and ſound griefe for ſinne; and thinkes not much, euen to weary and toyle himſelfe in theſe ſpirituall labours. He plowes his heart, hee ſowes in the Word, he ſeekes for ſhewers of grace, hee weedes his heart, he breakes the clods of his heart. Thus he ſets himſelfe to taske, and is a right husbandman in his owne ſoule.

About the will of God.

Further, the thing about which his deſires and endeauours are conuerſant, is the will of God reuealed in his Word: not the will of men, not the ſecret and hidden will of God, nor a ſuppoſed imaginary will of God; but that ſelfe-ſame will of God, which is deliuered vnto him in the writings of the Prophets and Apoſtles: for ſo ſaith *Dauid, his delight is in the Law of God.* And againe: *Thy word is a lanthorne to my feete, and a light to my paths.* He lookes to that which is reuealed, and deſires to bee wiſe, according to that which is written, and not aboue it: his deſires and labours are limited by the manifeſtation of Gods will.

Pſalm. 1. 2. Pſal. 119. 105.

Reuealed in Scriptures.

In things tendred to the thoughts of his mind, he demandeth how it is written? and how doe I reade? ſo farre (and no further) ſtooping, and yeelding, as he findeth diuine authoritie, with Prophetical and Apoſtolicall teſtimony, to call for yeeldance. I haue walked in thy truth, ſaith *Dauid.* He knowes, that what the Lord hath commended to his Church, by thoſe principall Paſtors of his Church,

Pſal. 26. 3.

Church, the Prophets and Apoſtles, that is Gods truth; and therefore he ſubdues his reaſon and affections vnto it. But if any man will bring any thing to him, and preſſe it as neceſſary to ſaluation, which hath not the ſtampe of diuine inſpiration; he knowes not how to ſubmit his conſcience to ſuch baſeneſſe, as to yeeld it ſelfe to any other, than the royall ſoueraigntie of the Lord of Lords, and King of Kings; like a right good ſubiect, and withall noble and ingenuous: that as he cannot be enduced to with-draw his necke from his Princes yoke, ſo can he by no meanes indure the burden of an vſurpers Scepter; & therefore he had rather die with the honourable liberty of a ſubiect of the Lord, than liue a ſlaue, inthralled to the tyranny of an vſurping creature.

Both to know and do the ſame.

Now this will of God he ſtriueth both to know, and alſo to doe. Not to know alone, nor to doe alone, but to know and doe both: euen to doe out of knowledge, is the marke that his endeauours aime at. An hypocrite ſeparates theſe two things; he would know, but regardeth not to practiſe; hee admits Gods Word into his head willingly, and with applauſe in moſt things; but into his heart, and into his life hee doth not admit it. Neither doth he therefore ſtudy to vnderſtand, that he may bee ruled by the light hee hath gotten; but alone that he may make himſelfe a teacher of others, or a carper at others, and a well applauded diſcourſer before others. He hath lame feete, though he haue a ſeeing eye, and neuer cares to goe, where hee ſees his dutie leades him. Thus the forward

dissembler; and quite contrarily, the ordinary formall man, he seemeth to be all for doing, and doing, little caring to know or vnderstand; as if a man should talke of dispatching his worke in the darke without a candle, doubtlesse this worke would bee but bunglingly performed: but the Christian desireth to rectifie his life by knowledge, to guide his feete by his eye, and his eye by the lanthorne of the Word, that so hee may neither haue a fruitlesse knowledge, nor a blind practice, but may attaine the blessing that our Sauiour pronounceth, saying, Now ye know these things, happy are ye if you do them. And this is the matter of a good life, a setled will and endeauour to know, and doe the will of God, set downe in Scriptures.

Ioh.13.17.

The motiue of fruitfulnesse, is loue to God.

Let vs acquaint you with the mouing cause thereof, which must bee the loue of God in Christ, according as our Sauiour himselfe assureth vs, saying, *If yee loue me keepe my commandements.* In like manner the Apostle telling vs, that faith must work by loue; and saying of himselfe, that the loue of God constrained him to preach the Gospell: for thus did he iudge, that seeing one died for all, therfore all were dead; and that hee died for all, that they which liue, should hereafter liue, not to themselues, but to him that died for them. The holy Ghost at what time it incorporateth the Christian into Christs body, and maketh him a true branch of this Vine, doth ground in his soule a setled and firme perswasion, of the vnspeakeable loue of God vnto him, in Christ his Mediatour. And though he haue not alwaies a sence of this loue, yet the perswasion

Ioh.14.15.

2.Cor.5.14.15

ſwaſion of it, doth alwaies take ſuch deepe roote in him, that it euidently ſhewes it ſelfe, in drawing his ſoule to be one with God, making his heart ſtill to hang towards him, and to bee affected with great good-will vnto him. Now loue is an affection, that tendeth to vnite the things loued; and becauſe there can be none vnion betwixt the Creature and the Creator, vnleſſe the Creature do euen reſigne and yeeld vp his will to Gods will, to bee carried, mooued, and guided by it: hence it is, that the ſoule louing God, muſt needs ſubiect its will vnto him; and therefore be carefull to know and do his will, becauſe it is his will, that he ſhould ſo endeauour to know and doe. And ſo is the Chriſtian heart allured forward to obedience: for wee loue God, becauſe he loued vs firſt, ſaith the Apoſtle; and then muſt our loue needs bring forth this obedience. And this thing is of ſo abſolute neceſſitie, in the point of good liuing, that without it, no ſeeming goodneſſe can bee acceptable vnto God. For ſo we haue the Apoſtle plainely affirming vnto vs, that though a man giue his body to be burned; and though he giue all his ſubſtance to the poore, yet if he haue not loue, all is of no worth or reckoning. Whatſoeuer therefore doth not ariſe out of this fountaine, and grow from this roote, it is not to bee called fruit, vnleſſe you will meane rotten and worme-eaten fruit. And we may ſay aſſuredly, that vnleſſe the thing inducing vs to the care of knowing and doing Gods will, bee a deare and hearty affection that wee beare in our ſoules to him, out of a perſwaſion that we haue, of

1. Ioh 4. 19.

1. Cor. 13. 2.

the great and tender compaſſion that he bare vnto vs in Chriſt, and an apprehenſion of the infinite riches of his grace and wiſdome, ſhewed in his Sonne; our endeauour is not accepted, neither can be called holy. But the people of God, doe find themſelues ſo linked and tied vnto God, in regard of that, his moſt wiſe, gratious, and fauourable dealing with them in his ſonne, and thoſe infinite excellencies, which from the ſight of this goodneſſe, they begin to diſcerne in him; that out of the ſweete and gentle motions of this loue, they are fully reſolued to obey him. Thus there is a ioynt operation of faith, and loue in their obedience, it being vtterly impoſſible, that the creature ſhould loue God, but out of ſome true perſwaſion of Gods loue to him. Wherefore how godly or good ſo euer any mans life be, in ſhew and appearance; if the maine motiue to that goodneſſe bee the loue of men alone, or the loue of himſelfe, or any ſuch like, and not the loue of God, ſpringing from an inward, and grounded apprehenſion of Gods grace towards him, in the face of Chriſt; it is not to be called goodneſſe indeed, neither is ſo in Gods account. Let vs inſtance in one or two particulars. A man meeting with a miſerable perſon, is liberall towards him with money for his reliefe. The thing that induced him thereto, was the entreaty of the party, or a kind of natural compaſſion, or the labour of ſome friend: but he neuer conſidered, that God (who ſo infinitely loued him, as to make his onely Sonne poore, that hee might be made rich) hath required ſuch duties of loue

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and bounty at his hands, towards his brethren for his ſake; neither did prouoke and ſtirre vp himſelfe to exerciſe this bounty, with lifting vp his mind to Gods commandement and good pleaſure, and to the goodneſſe and kindneſſe of God towards him (to whom it were a ſhame of all ſhames for him to denie ſo ſmall a matter, as the beſtowing of a little pittance of his owne wealth at his appointment). This almes-deed, this act of liberalitie, is not a fruite of pietie, it is not a fruite of faith, it is not a fruite of Chriſtianitie, it is not in him, and to him a good deede, or an act of obedience to the Lord: but another meeting with the like perſon, is prouoked by the forenamed meditations, to help and comfort him, and by the ſtirring of ſuch thoughts in his mind, hath his heart inclined to giue him what hee needeth: or if the ſuddenneſſe of their meeting, or ſome other like occaſion cauſe, that he hath not theſe thoughts preſently ſtirring in his mind, yet they haue been in him often before, to beget in him an habit of liberalitie: this now is a fruit of grace, this is to bring forth fruit in Chriſt, this is a true good worke, and ſuch as God himſelfe accepteth, and accounteth good. So in going to Church to heare the Word, or to receiue the Sacraments, in labouring in a mans calling, in doing of iuſtice, and in all other particular points of goodneſſe; if we be not moued to theſe by loue to God, in obedience to his commandement, out of faith to his gratious promiſes in Chriſt, but by conſiderations taken meerely from our ſelues, whether in regard of the preſent life, or that that is

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to come, we cannot say, that we be fruitfull branches, neither doe we indeed serue God in such duties: but when our mind doth lift it selfe vp to God, and by the consideration of his good will and pleasure, doth stirre vp it selfe to doe good, because wee know, hee would haue it to bee done; whom we so loue, that wee cannot but desire, that his will should be satisfied and accomplished (for he that loueth any person, doth also carefully bind himselfe, to fulfill his will whom he loueth; vnlesse his will be to haue that done, which would be for his owne hurt, which can neuer befall the Lord of heauen, because of his perfect and infinite wisdome): when (I say) our minds doe thus stirre vp themselues to doe good, or auoide euill, then doe we truly serue God, and this is such obedience, as God doth take pleasure in, as it were in grapes of good taste, that grow vpon the Vine of his owne planting.

The end of fruitfulnesse, is Gods glorie.

Furthermore, the end of our doing Gods will, must be Gods glory, or (which is all one) that wee may please him; for in seeking to please him, wee glorifie him: and these two things are alwaies coincident. So the Apostle directeth, saying; *Whatsoeuer you doe, let all be done to the glory of God.* And againe, *that we may be to the prayse of his glory:* and againe, *you haue receiued of vs, how ye ought to walke and to please God.* The maine scope and drift you see, of all our actions must be this, that we may doe that which is good in Gods sight, and so content and satisfie him, and witnesse our high and honorable esteeme of him, and testifie our acknowledgment,

1. Cor. 10. 31. Ephes. 1. 12.

1. Thes. 4. 1.

ment of his infinite and incomparable excellencies. The principall thing that must stand before our eyes, alluring and inuiting vs to the forenamed care, of doing and knowing the will of God, must be this, that we may honour and please our Maker. Not to please men, not to winne fauour, credit, wealth in the world; nay, nor to get eternall happinesse to our selues: none of all these (I say) must be the chiefe scope of our obedience, but that we may bring some honour to him, to whose honour all his creatures ought in reason to addict themselues, and that we may content him, whose content all things should seeke to worke, because all things are from him: for the Lord taketh pleasure in those that feare him; he desireth, that the sinner should turne and liue; he wisheth, O that my people would hearken! their prayers be as incense in his sight; their obedience, a sacrifice of a sweete smelling sauour; and their almes-deede, an offering, with which he is well pleased: and by doing of these things, and auoyding the contrary, is the Lord highly honored, in that hereby he is acknowledged to be the King of Kings, & Lord of Lords; and we doe make profession of our esteeming him, the Soueraigne Lord and Commander of our selues, and of all creatures. And this is the very white (as it were), at which all our obedience must be leuelled. Not but that there are inferiour ends, respecting our selues, and our owne good, whereupon we may looke, and by which we may be moued to doe good: but the chiefe thing of all, and that which must sway vs most of all, must be this,

that God may be pleased and honoured by vs. A man may lawfully purpose, to gratifie a friend in some good deeds, to procure some temporall benefit to himselfe by other good deeds; and in all to further and worke out his owne saluation. But the maine and chiefe end, the vtmost, the vpshot of all the rest, that, that his mind must looke to, in and aboue all the rest, and make more care of than all the rest, and which must be of such power, that it would draw him to obedience; though all the rest were absent: this supreme and most potent end, must be the forenamed things, the pleasing and glorifying of God. Euen as a good seruant, in doing his seruice to his Master, hopeth and purposeth to doe himselfe good, by being capable of his Masters bountie, and receiuing liberal wages from him, whom he knowes to be so good, that hee will not deale niggardly with any of his faithfull seruants: but the speciall thing he aimes at, is, that he may aduantage his master, and please and content him, by doing his businesse: for hee that doth chiefely aime at wages (in so much I meane, that were not that wages an attractiue, he would not do the seruice which he doth) cannot indeed be said so much to serue his master, as himself. So the seruants of God may, and do aime at their own eternal welfare, and at the obtaining of the blessings of God which hee hath promised: but there is an higher thing, and a further matter, at which they looke more directly, & whereto they bend their thoughts more specially, and that is the pleasing and magnifying of him their Lord and Master, whom they know

know to be so abundant in goodnesse, that hee is ready to bestow such happinesse vpon his seruants. So our Sauiour; *Father, glorifie thy Sonne, that thy Sonne may also glorifie thee.* Loe, the first thing hee looked at, was the glory of his Father; and his owne glory was respected by him none otherwise, than as a fruit, or meanes of the glory which his Father should haue by him: for so that is truly called the principall end, which of it selfe, though all the rest were set aside, would allow a man to doe a thing, although hee may perhaps the rather also worke, by the comming betwixt of some other inferiour and subordinate end: as the chiefe end of a tradesmans going to the faire or market, is to buy and sell, though he may perhaps the more readily goe to meete some friend there; for his businesse would draw him thither, though his friend should not happily come thither. So ought the glory of God to carry so great a swey in our soules, that in regard of it chiefely, we doe as we doe in a godly conuersation; standing so resolued, that we would carry our selues in that holy manner, euen simply for the glory sake of God, though our selues should not attaine happinesse thereby, although now that hee hath pleased inseparably to conioyne our felicitie and his owne glory, we doe so much the rather, and so much the more willingly and thankfully performe such obedience vnto him. But as for those worldly and base ends of credit, gaine, and the like, we should euen quite and cleane neglect them; vnlesse it bee so farre forth alone, as they be referrable to that highest end, in

Iohn 17.1.

that we may be the better able to attaine that by meanes of them. This is in very truth to deny our ſelues, and not to liue to our ſelues, but to liue to him: and ſo wee ought (as it were) to forget our ſelues, and to ſequeſter our thoughts from our ſelues, ſending them vp ſwiftly and plentifully to him, who is infinitely better than our ſelues, and than all creatures: for what more reaſonable, and equall, and conuenient, than that his glory ſhould be preferred aboue all things, in whom and from whom all things haue their being and continuance. And theſe be the cauſes of fruitfulneſſe, the matter, motiue and end.

The properties of fruitfulnes are

Generalitie.

Pſal. 119 6.

It muſt further bee knowne by two properties, namely, generalitie and conſtancy. The godly mans care of knowing and doing, muſt reach to the whole reuealed will of God: as *Dauid* ſaith, *I ſhall not be confounded, whileſt I haue reſpect to all thy commandements.* And the Prophet ſaith, *Caſt away all your tranſgreſſions:* for God is an abſolute Soueraigne, and his will is a ſupreme will, that muſt guide vs in each thing, one as well as another. It ſufficeth not to yeeld to him in a few things, nor in all things except one; but vniuerſally in all things, without any exception, muſt we ſubmit our ſelues to him, in the deſire and endeauour of our ſoules. A good man may bee ignorant of many things that God reuealeth, but he muſt be willing and ready to know his whole will. Hee may likewiſe come ſhort of doing many things which hee knoweth; but he muſt purpoſe, labour and ſtriue to doe all things, that ſo he may ſhew himſelfe a true

true and absolute inferiour to the Lord. For God cannot in any thing bee deceiued, or command amisse in any matter. For men, it is lawfull to deny subiection to them in many things, because they may mistake and erre in many things, and because their power and authoritie is limited: but Gods will is without all restraint and limitation to bee yeelded vnto, because he hath a full and perfect soueraignetie ouer vs. And indeed no man is moued by the loue of God, or aimeth at his glory in any thing, vnlesse he be vniuersally obedient; so that is but a counterfeit obedience, which is not general. Here is no place left for picking or chusing, neither may we lawfully refuse his commandement in any particular, but must say, as once the Israelites; *Whatsoeuer the Lord our God commandeth, that will we doe.* Deut. 5. 27. There is no sinne forbidden by God, but our resolution must bee to leaue it; no duty commanded, but our resolution must be to doe it: and when in any point wee faile, wee must euen condemne and chide our selues for fayling: labouring still after perfection, and praying for more and more strength to obey; and it must bee our greatest burden, and continuall griefe, that wee cannot attaine to fulnesse of knowledge and obedience.

Constancy.

Againe, constancy must accompany our obedience; wee must not walke in this way for a spirt, a little, now and then, and afterwards giue ouer: but we must proceed in a setled course, without any giuing ouer, or desisting. A good man followeth goodnesse, as a Tradesman doth his trade; hee is at it, to day, and to morrow, and the third day, and

all the dayes of his life: as *Dauid* ſaith, I will keepe them to the end. And againe: *I haue inclined mine heart to performe thy ſtatutes alwaies, euen to the end.* And, *Bleſſed is the man, whoſe meditation is in the Law of God day and night.* The moſt painefull labourer hath now and then a fit at play, and ſometimes he meeteth with an holyday: but vſually (though not ſtill with the like intenſion of paines, yet in a ſetled courſe) he is found in doing his worke and buſines. So a Chriſtian man is not alwaies a like earneſt; yea, ſometimes he makes indeed an holyday, or a loytering idle day (for which hee doth well ſhent himſelfe afterwards), but yet vſually and in a ſtedfaſt courſe he followes after goodneſſe, and is ſtill ſtill applying this great and neceſſary worke of a godly life: for God who hath appointed him this taske, doth not allow him any diſcontinuance. And this is fruitfulnes, or a good life, when a man, out of a perſwaſion of Gods tender loue vnto him in Ieſus Chriſt, doth intertaine in his ſoule ſuch an earneſt and hearty loue vnto God, as makes him carefull to pleaſe and honour him, by continuall ſtriuing to know what is his good, holy and acceptable will, and framing himſelfe in all things to do what he biddeth, leaue the contrary, without any finall ſurceaſing: ſo that though he ſlacke his pace now and then, & ſome dulnes do creepe vpon him, yet he quickens himſelfe, and ſets to it againe, reſoluing neuer to giue over quite, ſo long as life laſteth. This is to liue as beſeemeth the Goſpell of Chriſt; this is to heare the Word of God and do it; this is to walke in the truth of God, this is obedience

Pſal 119.33. 112.

Pſalm. 1. 2.

dience, better than all sacrifices. And so haue wee sufficiently explicated the point: wee must now make some vse of it.

CHAP. XVI.

Containing the first vse.

AND first wee must call vpon euerie soule to make a true triall of himselfe, whether he be fruitfull yea or no. The Word of God must iudge vs al at last day, let vs therfore iudge our selues by it in the meane, that we may the better hold out, in that finall and terrible iudgement. If we heare not Gods word in such sort, as thus to apply it to our owne soules; our hearing is but losse of time and paines, and will but make our reckoning heauier at the end. Weigh your selues in these ballances, and touch your selues at this touchstone. Mans heart is very prone to beguile it selfe, and to be beguiled by Satan: Searching it by the Word of God, is the surest meanes to saue it from the danger of being beguiled. Some men mistaking fruitfulnesse, esteeme themselues fruitfull, when they be nothing lesse: others againe, for want of sound information in the matter, condemne themselues as vnfruitfull, when indeed they be fruitfull. Before we either affirme or deny, it is needfull for vs to proue our selues vnpartially, that our affirmations, may not puffe vs vp with counterfeit and windy comforts: our denials cast vs downe with harmefull and vnnecessary deiectednesse. Tell me

Euery man must trie whether he be fruitfull yea or no.

me then (that come frō God) or rather tel the Lord that comes by me, to enquire of thy ſelfe, concerning thy ſelf. Art thou a fruitfull branch in Chriſt, yea or not? That thou art a branch, a Chriſtian in name and profeſſion, it is yeelded; thy comming hither ſeemeth to affirme ſo much. But ſay: Art thou a fruitfull branch, or not? Make not ouer great haſte to anſwere this queſtion either way, but deliberate well of the point, and call to mind what hath been formerly ſpoken, concerning this fruitfulneſſe, and accordingly anſwer for, or againſt thy ſelfe: ſay in truth, and without diſſembling, which way goe the greateſt number of thy thoughts, and to what end are the chiefeſt cogitations of thy mind directed? Aime they at this? buſie they themſelues about this? to pleaſe the liuing God, the Author of thy life, by knowing and doing his moſt righteous will? Art thou carefull and deſirous to become acquainted with thy duty? to that purpoſe giuing thy ſelf to heare, and reade the Word of God, and performe all ſuch good exerciſes, as thou haſt meanes to performe, that thou mayeſt know it? Art thou likewiſe carefull and deſirous, when thou haſt found it out, to put it in practice alſo, and that not in ſome things alone, but without exception in all things? Doth thy ſoule thirſt after Gods ſtatutes? Doth thine heart often, daily, continually raiſe vp it ſelfe with ſuch heartie wiſhes? O that I could vnderſtand what I might doe to pleaſe God! O that I could hold my feete faſt in his precepts? Doſt thou make it the chiefe buſineſſe of thy life, to keepe thy ſelfe vnſpotted of the

the world, and be found plentifull in all the good workes that the Law of God requireth? Doſt thou muſe of this? ponder of this? and fixe the ſtrongeſt of the deſires of thy ſoule on this? ſtill recalling thine heart, and turning thy ſelfe againe to theſe deſires and wiſhes, when thou findeſt them wandring to by-matters? Can thy ſoule witneſſe for thee before God, that thou doſt put forth thy ſelfe after thy ſtrength, and labour to gather more ſtrength to get vnderſtanding of Gods will? and that thou vrgeſt and inforceſt thy ſelfe, to the conſtant obeying of it? reioycing and prayſing God, when in ſome meaſure thou canſt doe it? and when thou faileſt grieuing and afflicting thy ſelfe, condemning and blaming thy careleſneſſe and weakeneſſe, and arming thy ſelfe ſtill and ſtill againſt all ſuch hindrances, as thou meeteſt withall? findeſt thou thy ſelfe carried forward this way with the wings of that loue of God, which is inkindled in thy breſt, towards him the God of thy ſaluation, and that with an earneſt intention to pleaſe him, and ſhew thy ſelfe regardfull of his greatneſſe? It bootes not at all to lye and faine and diſſemble: but true and plaine dealing is neceſſary, when thou haſt to deale with him, that ſearcheth the heart, and demaunds of thee theſe things, not becauſe himſelfe is ignorant of them, but becauſe he would not haue thee remaine ignorant to thy owne deſtruction. Wherefore conſider aduiſedly, and anſwere truly; Can thine heart ſay in Gods hearing, that theſe things are found in thee? or that they are not found? Doubtleſſe brethren, it is as poſſible

for vs to tell, and that certainely & infallibly, whether we follow the trade of godlineſſe, as any other manuall trade or occupation. Hee that tills the ground, he that tendeth cattell, he that is a Smith, or a Carpenter, or the like; I ſay, euery one of theſe can tell, that he followes ſuch a Calling: one can ſay; Mine hand is often at the Plow, and I am ſtill about the husbanding of my ground, I am thinking of ſowing, of reaping, of ſoiling, and ſuch like; another can ſay, I am ſtill attending my cattell, I follow my ſheepe, I fodder them, I dreſſe them; another, I am conuerſant in building houſes, and my thoughts, and my hands are taken vp in framing, and preparing timber, or ſtone for that purpoſe. Doubtleſſe it is as plaine, whether a man follow godlines, as whether he follow any of theſe vocations. A man may if hee will, know whether he be taken vp with thoughts and deſires of pleaſing God, of auoyding ſinne, of ſubduing his corruptions, of planting and watring grace, of doing his dutie, which he hath learnd out of Gods word, or whether he bee a ſtranger to theſe things, and whether he do thē conſtantly, or by ſtarts; & whether he be heedful in all things, or ſpare himſelfe in ſome thing, and whether he ſtudy to pleaſe God in theſe things, or looke wholly or chiefly to himſelfe: theſe things are not performed ſo ſecretly and condiſcernably, but that he which performeth them, may eaſily find and feele, that hee doth performe them. Wherefore be not ignorant of thy ſelfe, for want of inquiring into thy ſelfe, and for want of a due conſideration of thy life, doe not miſtake

miſtake thy life, whether it bee a fruitfull life in Chriſt Ieſus, or elſe idle and vnprofitable. And if any man find not this generall endeauour to pleaſe God, it is not the giuing of now and then an almes or a piece of money to the poore; it is not the reading of now and then a Chapter, or comming to heare a Sermon, or doing here and there ſome good and commendable work, that can intitle him to the name of a fruitfull branch. And if any man doe find in himſelfe this vniuerſall, ſtable, endeauor to glorifie and pleaſe God, in the knowing and doing of his whole will; it is not the failing and comming ſhort of his deſires, it is not the being ignorant, or miſtaking of many things, it is not the ſlipping into many ſinnes and faults (though ſometimes too too groſſe and palpable) that can diſpoſſeſſe him of this name, and make him to be accounted no fruitfull branch. It is very needfull, and withall, poſſible and eaſie for thee to know what thou art: therefore be entreated to conſider of it ſeriouſly and vnfainedly, and not to miſtake through heedleſneſſe or wilfulneſſe.

CHAP. XVII.

Containing the ſecond vſe.

The vnfruitfull muſt ſee their vnfruitfulneſſe, and their danger by reaſon of it.

AND in the next place, for thoſe that are found in this triall vnfruitfull, let them not hide it from themſelues, let them not deceiue themſelues, but let them ſee and confeſſe it, and withall ſee and feele their vnhappineſſe in

regard of it: for in Gods name wee must deale plainely with them, and assure them, that (whatsoeuer hitherto, either they haue thought of themselues, or others haue thought of them) they be no better than very plaine hypocrites. For all their hanging vpon the Vine, for all their flourishing greeneneſſe of profeſſion, for all their faire and pleasant leaues of comming to Church, delighting to heare Sermons, louing some good men, commending Preachers, speaking against profaneneſſe and common abuses, dealing truly with men, and such like; for all these I say (and an hundred more things which they trust vpon, if an hundreth more there be of the like kind), they be but dissemblers, guilefull persons, goates in sheepes skins, painted tombes, rotten-hearted persons, and very ranke hypocrites. Brethren, I pray you conceiue not, that wee delight in disgracing men, in terrifying their consciences, in discouraging their hearts, in making their states and themselues appeare euill, if they were not so. Alack what good shall we get by your discomfort or disgrace! what benefit will your misery bring vnto vs? Nay verily, wee haue no pleasure (yea, we haue much griefe) in pronouncing against men, that they be hypocrites. But we must needs speake the truth, that God hath put into our mouthes, and that with all plainenesse, and with all earnestnes, and with all authoritie: yea, so much the plainer, and more earnest must we bee in this matter, by how much we do better vnderstād, both the needfulnes of discouering to the hypocrit his hypocrisie, and withall the difficulty of making him

him perceiue it, though it be discouered. For you know in how many places, the Scripture tells vs of such, as in seeing, see not, which must needes be verified in this matter, as well as in any other. An hypocrite is exceeding loath to count himselfe an hypocrite: an harlot will scarce call her selfe a harlot; a theefe will scarce giue to himselfe the name of theefe? how much lesse will those that sinne in dissembling, take to themselues their owne names? Out of the naturall loue of our selues, which doth inordinately possesse vs; and out of some common notion that euery man hath, of the vilenesse of many sinnes; it comes to passe, that most sinners are vnwilling to intitle themselues by their sinnes. But of all others the dissembler (the principall piece and businesse of whose occupation it is, to hide that which is euill, out of sight) will be most backward to thrattle his hypocrisie (as it were) by laying his hand vpon the throate of it, and drawing himselfe to a round confession, in plaine termes saying, In very deed I am but an hypocrite. A man that hath been thought by himselfe and others, to be worth many thousands, is very vnwilling to acknowledge himselfe a bankerout, and it sounds as terrible as death in his eares to say, I haue cast vp my reckonings, and find my self not worth a groat: euen so a man that hath long been taken for a good Christian, is very backward to see and confesse, that all his Christianitie was in formes, and that hee is not the man hee was taken for, but an errand dissembler. For why, the heart of man is loath either to perceiue himselfe so wretched, as he cannot but

confeſſe himſelfe to be, in caſe he be but an hypocrite, or elſe to take the paines, which hee muſt needs take, to make his eſtate better: for doubtleſſe it cannot but proue a painefull piece of work to weede out a vice ſo deepely ſettled, and ſo farre ouer-ſpreading. But brethren, vntill hypocriſie be plainely diſcerned, it can neuer be reformed; neither this, nor any other vice will euer be conquered, if it be not eſpied. Hee ſhall for euer remaine an hypocrite, that being ſo, will not confeſſe himſelfe ſo to be. For when a man is ignorant of his vnhappineſſe, he will neuer ſet himſelfe with all diligence to redreſſe it, and certainely ſinne will neuer be ouercome, without ſtriuing againſt it. This and this alone is the true cauſe of our earneſt plainneſſe in this matter. Wee would ſhew you your diſeaſe, that you might in time ſeeke remedie, and not periſh by it. We would lay open your ſores, that you might procure a playſter, and not bee deſtroyed for want of healing. And therefore, returning againe to the matter we were about, wee doe now certifie euery perſon amongſt you, in whom that vniuerſall care of knowing, and accompliſhing the whole will of God in each point of it, and that out of the loue he beareth to him, and for the honour and glory of his holy name (that he I ſay in whom this care) is not to bee found, though hee haue liued neuer ſo honeſtly, to the world: though he come to the Church neuer ſo duly; though hee haue bin conſtant in frequenting ſermons; though hee haue been very kind to the miniſters of Gods Word; though hee haue prayd many times with great

great feeling; though he haue fits of great sorrow for diuers sinnes; though he repeate Sermons, and pray in his family; though he haue obtained great credit amongst godly men, and goe in the name of a most worthy Christian; yet for all this (and more than this, if more may be without the forenamed generall endeauour) is but a flat hypocrite, a ranke dissemble, a cosoner of the world, a beguiler of himselfe, a whited sepulcher, a picture of a Christian, and not a Christian indeed. This is thy case, whatsoeuer thou hast heretofore deemed; this, and none other, is thy condition, if thou beest destitute of that fruitfulnesse, which hath been plainely described vnto thee. Open thine eyes now, and see thy wretchednesse; now suffer thy soule to bee wrought vpon, and begin to feele thy misery, that thou mayest be capeable of helpe.

CHAP. XVIII.

Containing the third vse.

THirdly, let all men be now exhorted to get this fruitfulnesse, by which they may approue themselues to bee the true members of Iesus Christ. Men doe many times delight to nourish in their Orchyards, trees that beare no fruite, only for the comfort of their shade in hot seasons. It is not so with God, he likes not any tree that can doe nothing else but yeeld a shaddow: if you will find fauour in his sight, you must be trees of righteousnesse,

We must labour to be fruitfull.

neſſe, you muſt be trees that yeeld ſome good fruit, and be not wholly barren. Learne I beſeech you not to ſatisfie your ſelues with ſhewes, with formalities, with bare leaues; but ſhew your faith by the fruites, and let the grapes and figgs, that may bee gathered of you, teſtifie for you before God, and your owne conſciences, that you be trees of Gods owne planting. Content not your ſelues with a forme of religion; applaude not your ſelues in your hearing and receiuing, in your talking and ſeeming, and your outward good dealing: but, O let your liues, your whole liues, and the tenour of all your whole conuerſation be vniformely, conſtantly, and in all things conformeable to the doctrine, and example of our Lord Ieſus Chriſt; walk as he hath walked, and hath commanded you to walke. Let me vrge vpon you the words of *Iohn Baptiſt* to the Phariſies (men that went for as deuoute holy and religious perſons in their times, till Chriſt the heart-ſearcher came to deale with them, as any of you likely can be taken now); begin not, ſaith he, to ſay with your ſelues, we haue *Abraham* to our father, but bring forth fruites worthy amendment of life. Satisfie not your ſelues, in hauing *Abraham* for your father, I meane in the externall formalities of religion, but looke to the courſe of your liues, and ſee that it be ſuch, as may beſeeme repentance. Why will you looſe your labour? why will you die, O houſe of Iſrael? why will you reſt your ſelues in that, that will not profit? Labour now to leade a godly conuerſation in Chriſt Ieſus; let the common ſtreame and current

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of your actions, ſauour of the holineſſe of that Word of God, which you ſay you beleeue, and of the vertues of that Lord Ieſus Chriſt, in whom you ſay you place your confidence. Aſſure your ſelues, you ſhall neuer attaine the benefits of Chriſts death and reſurrection, vnleſſe you ſhew forth the power of both in your liues: that is to ſay, vnleſſe the ſerious conſideration of the loue and goodneſſe of God, ſhewed in theſe two; and of the hatefulneſſe and filthineſſe of ſinne, manifeſted in the former of them, doe leaue ſo deepe an impreſſion in your ſoules, that here-hence you grow both reſolute and able (in ſome degree) to caſt away all the former luſts of your ignorance, and now to turne your feete into the paths of righteouſneſſe, to fight againſt all the corrupt luſts of your hearts, to labour to forbeare all wicked actions, to endeauour to plant in your ſoules all vertues, and to be abundant in religious, mercifull, iuſt, temperate, and all other godly actions, that you may ſhew forth the vertues of him, that hath tranſlated you from darkeneſſe to light, and be holy in all good conuerſation, euen as hee is holy. Vrge and preſſe your ſelues therefore to this fruitfulneſſe, and make the conſtant carriage of your whole man, inward and outward euen depoſe for you, that you are truly ingraffed into the true vine. This fruitfulneſſe ſhall ariſe for you in the day of tentation, as it did for *Iob*, and inable you to ſtand for your vprightneſſe againſt all accuſations of men and diuels, and againſt all feares and doubtings of your owne hearts. When a man is caſt into the fornace of aduerſitie, then will the leaues

be blowne of (as in the winter they be from trees) and then if the grapes of a good conuerſation doe not lye by him, to witneſſe that hee was a true branch in Chriſts body, nothing will remaine for him but horror and amazement, and a fearefull expectation of vengeance to befall him for all his ſhewes. Be you therfore prepared for the day of triall, which wil ſurely come vpon all the inhabitants of the earth. Striue to be fruitfull: ſtirre vp your ſelues to conſider ſeriouſly of the Lords infinite bounty in Chriſt Ieſus: ſhew to your ſelues the ſweetneſſe and goodneſſe of the diuine Maieſty, in that worke ſo admirable and inconceiueably gratious. Prouoke your ſelues to make high account of him, and to loue him with the moſt vehement and feruent of all loues: that your hearts being knit vnto him, and ſet vpon him, you may euen for his ſake ſet your ſelues to know the good, and the euill, that pleaſeth and diſpleaſeth him, to ſhunne the laſt, and imbrace the firſt. Vrge your ſelues not to dally with him, not to offer him a parcell of obedience, an halting goodneſſe, but inlarge your deſires and endeauours to the knowing and keeping of his whole will in all things. Let none obiection, none inclination of fleſh and bloud, make you to giue way to the ſinfulneſſe of your hearts in any thing, but ſtill continue and perſiſt to fight againſt the ſinnes, which you cannot wholly ſubdue, and to mortifie that by the ſpirit, whereof you cannot quite be rid. Prouoke and annimate your ſelues to the doing of theſe things: ſay within your ſelues, O that I could doe ſo; long for grace and ſtrength ſo to doe, and call vpon thy ſelfe to bee

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more and more carefull of bearing fruite in this Vine.

The Vine it ſelfe is a moſt ſappy and iuycefull Vine, abundantly ſtored with that heauenly verdure and moyſture, that may ſerue to make the branches fruitfull. The husbandman is no way defectiue, either in skill or paines; he is neither ignorant, nor heedleſſe of any thing, that may further the branches in their fruitfulneſſe. There is no want either on Gods part, or on Chriſts part, but al on ours. No man is vnfruitfull, but for lacke of will and care to be ſo. I pray you be not wanting to your ſelues, but ſtriue to be fruitfull: for in this Vine, euery branch might bee fruitfull, if hee were not either wilfull, or ſlothfull, or both. But that mine exhortation may not be booteleſſe, I ſhal direct you how you may doe to be fruitfull, and declare thoſe things vnto you, by the doing of which you ſhall be ſure to attaine power to liue holily: and theſe directions ſhall be both ſo few, that you may remember them; and ſo eaſie, that you ſhall not neede to complaine of difficultie in performance.

The meanes of becomming fruitfull.

The meanes therefore to become fruitfull, are theſe: Firſt, a man muſt ſee and lament his former vnfruitfulneſſe, freely confeſſing, that of himſelf he is drie and barren, and vtterly vnable to bring forth fruit. Whoſoeuer would liue godlily, muſt with ſorrow obſerue and confeſſe, that his life hath been farre ſhort of that godlineſſe, which he ſhould and might haue obtained, and that in him as of himſelfe, there remaineth no power to make himſelfe godly, and to make his conuerſation holy

1. *To ſee and lament former vnfruitfulneſſe.*

for the time to come. Yea, this muſt be a meanes of making him heauie in heart, and baſe and vile in his owne eyes, as that he hath been fruitleſſe; ſo that he ſhall remaine fruitleſſe ſtill, vnleſſe he haue a ſupernaturall worke of Gods Spirit, to make him fruitfull. And for want of this ſence and acknowledgement of their owne wants, it comes to paſſe, that moſt men ſtill remaine, and ſtill will remaine vnfruitefull. They thinke they doe already liue a godly life; they thinke they can turne themſelues when they luſt to a godly life; they are ouer highly conceited of their owne ſufficiency, and they dreame they haue gone further than they haue. But would you not bee fruitleſſe and barren for hereafter? ſee then (with ſorrow) that you haue bin ſo (at leaſt in ſome meaſure) heretofore, and know, that it muſt not bee a power dwelling in your ſelues, which muſt make you better but a borrowed power, deriued from aboue.

2. Attend to the Word read and preached.

And when you haue been drawne to this acknowledgement, then giue your ſelues with all diligence, to attend vnto the Word of God, both read and preached; bee attentiue (I ſay) to the Scriptures, both in reading and hearing them: for this is that good ſeede, which if it be not receiued, no fruit can grow; if it be, there is a poſſibilitie of being fruitfull. Remember that the Lord hath appointed, to deriue the graces of his Spirit into your hearts, by meanes of his Word; and that he hath appointed men (as inſtruments and fellow-labourers) to make you, of euill, good, and of good better; and therefore you muſt ſubmit your ſelues vnto the will of God, and giue your minds to an heedfull

heedfull attendance vpon his ordinance. But remember, that we doe not require your bare bodily presence at the Church, and in the ordinances of God: a man may be present in body, and absent in mind; and this his presence shall but prouoke God against him, because it is but a direct mocking of God. Yea, you must bring your soules to the Church, as well as your bodies; and marke, and hearken, and obserue, and consider what is spoken to you in Gods name. A man must come to the Word of God, as to the Word of God; knowing it to be Gods power to his saluation, and a meanes that God hath appointed by the commandements, reproofes, exhortations, comforts thereof, to plant and water all graces in him, to beate downe his sinnes, to build vp his new man, and to translate him into the image of Iesus Christ. Most people that come to the Word, for want of esteeming it as an institution of God for so happy a purpose, haue no care at all of themselues in hearing, neuer looke to their thoughts, neuer incline their eares, neuer listen, neuer heed what is spoken. They sit there (it may be) quietly and stilly for their position of body, but are shaken vp and downe in their soules, with a world of idle or euill imaginations, which stop out all that, that should bee conueighed into their minds to doe them good: so they giue Satan leaue to fill vp their minds with vanitie, that there may be no roome for the grace of God. To such hearers we can promise no blessing: but it is the attentiue marking and obseruing the Word (out of a good opinion of it, and an honourable esteeme, as a sauing in-

ſtrument appointed of God to make men holy) which we preſcribe vnto you as a meanes of changing your barrenneſſe into fruitfulneſſe; by the lipps of his faithfull ſeruants, wil Ieſus Chriſt drop vertue into the hearts of thoſe, that come to ſeeke it there. But

3. *Meditate vpon it afterwards.*

Thirdly, after hearing and reading, you muſt meditate and conſider of that which you haue heard, you muſt apply it to your ſelues, you muſt trie your ſelues by it, you muſt duly conſider, whether you performe the things which it declareth vnto you, yea or no; and if you haue been failing, prouoke your ſelues to more carefulneſſe; you muſt vrge your ſelues to giue credit vnto the promiſes and threats, and to ſay within your ſelues, this good or euill, ſhall ſurely bee performed vnto me accordingly. And ſo mighty is the Word of God, that if it be thus hidden in the heart, it ſhall ſurely purge the heart, and make it good; if it bee ingraffed in the ſoule, it is able to ſaue the ſoule; if it be couered with earth, it will bring forth a crop; neither is any branch ſo barren and vnfruitfull, but by thus applying the Word to it ſelfe in priuate meditation, it ſhall by little and little bee made fruitefull. But many men doe want the power of the Word, becauſe they content themſelues barely to reade or heare the Word; or if they marke it a little for the preſent, they eſteeme that ſufficient, neuer taking care to goe alone, and lay it faſt vnto their owne hearts. Take knowledge (I pray you brethren) of the true cauſe, why the Word of God doth not profit the moſt of your ſoules: you come hither to heare it, perhaps alſo you giue ſome reaſona-

reaſonable heede to it, and can remember what was ſpoken, and can talke of it a little, if occaſion ſerue: but the world with its buſineſſes or delights, doth ſo bewitch and beguile you, that you can find neither heart nor time, neither will nor leaſure to call againe to mind, the things that you haue heard; and to aske your ſelues, Doe I this dutie? am I guilty of this ſinne? doth not this reproofe pertaine to me? haue I any part in this promiſe? and accordingly to ſtriue with your owne hearts to be either humbled or comforted, and ſo to reſolue on amendment and reformation according to the Word. This is the cauſe that we haue ſo too too many fruitleſſe hearers. Hence it is, that ſo much is taught, ſo little practiſed. How long will you continue to neglect this moſt ſauing and moſt profitable exerciſe, of binding the Word on the tables of your hearts, and of incorporating it into your ſoules, and being Gods inſtruments, to ingraue it in your owne minds, by meditating on it, and by buſying your cogitations vpon it afterwards, as a thing that much concerneth you? How often haue you been told, that much hearing without meditation, will breede nothing but a ſwimming knowledge? that it will not beget holineſſe? that it will not renew the ſoule? but that hearing ſeconded with meditation, will quicken and will ſanctifie? I pray you take notice of this fault, and amend it. Redeeme time, as to come and hearken to the voyce of God ſpeaking to thee; ſo likewiſe to get alone afterwards, and apply it to thy ſelfe in thy ſerious meditations. Certainely if we did thus declare our high eſteeme of Gods Word, and make

make it appeare, that our ſoules did account of it, as of a thing moſt pretious and healthfull to our ſoules, the Lord of heauen would not faile to giue his bleſſing, and to make it mighty, to the working of a godly conuerſation in vs, and it ſhould bring forth the fruit of good liuing.

Laſtly, pray to God to make vs fruitfull by his Spirit.

But laſtly, you muſt alſo ioyne with your meditating (which he that meditateth cannot but doe; he that meditates not, can hardly doe in any earneſtneſſe) conſtant prayer vnto God for his holy Spirit, to write his Law in your inward parts, to engraue it in the fleſhy tables of your hearts, and to moue and incline your wills to obedience, that ſo you may become the Epiſtle of God, miniſtred by men. For fruitfulneſſe is a ſupernaturall effect: it comes not from any power inherent in mans ſoule, or ariſing from his own wil: but it is an effect of the ſpirit of life and grace, which is ſent from Chriſt the Vine, as it were ſap, into the ſeuerall branches, that doe ſucke and draw it from him in his ordinances, and by name, by faithfull, and earneſt, and continuall requeſting it at his hands. You muſt therefore make conſcience to cal vpon God, for the good worke of his ſpirit, to helpe you to liue holily, to make you aſſured of his loue, feruent in loue to him, zealous of his glory, and conſtant in walking in his lawes. And in particular, you muſt daily beg of him to ſtrengthen you, for the performance of ſuch and ſuch duties, and leauing of ſuch and ſuch ſinnes, as from time to time the Word of God which you heare, doth call vpon you to leaue or to performe. God wil be entreated for all good things, and hee hath bound himſelfe

not

not to deny the requests of all that call vpon him. Euery one that seeketh, findeth: O comfortable and large promise! answering all obiections, and able to stay vp the soule against all discouragements. Neuer any man was so wicked and sinfull, but if hee would come to the Lord, and earnestly beseech him for his name sake, to change his heart and life, and continue constant in following this sute, the Lord did surely hearken vnto him, and make him godly. You cannot bee good of your selues, but you may (if you will not winke) see your owne badnesse, and your owne impotency. You may (if you will not harden your owne hearts, and make your selues careless of your owne soules) cry and call to God to make you good, and importune him with perpetuall supplications, to bow and incline your hearts to keepe his precepts, to open your eyes to see, and your hearts to entertaine his holy Law; that you may conuert, and he may heale you. This I say you may doe, if you doe not make your selues wilfull and obstinate, by contemning the exhortations of Gods Word, and euen stopping your eares against it, and by wilfull turning your hearts after other matters. I haue shewed you now, how the barren may become fertell, how the dry may bee filled with sap, and how the liues of them may be made godly and Christian, which are yet farre from godlinesse and Christianitie. See your barrennesse; and to attentiue hearing, ioyne diligent meditating on the Word you heare; and constant prayer vnto God for the strength of his spirit, to make his Word effectuall, and to giue you grace to obey it; then shall you Matth.7.8.

surely be made branches bringing forth fruit; for then doe you abide in Christ, and his Word abideth in you, and that our Sauiour himselfe doth afterwards prescribe as an infallible way to bring forth much fruit.

Chap. XIX.

Containing the fourth vse.

The fruitfull must be comforted therein.

But now it is time that we turne our selues vnto the fruitfull branches, to diuide vnto them that comfort, which God hath allotted vnto them, and which this text affordeth, and they stand in neede of. For all those therfore that doe bring forth fruite in Christ, in such sort as hath been shewed, we haue much good to speake, and ioyfull tidings to deliuer. Wee are to assure and secure them, against all the feares of their owne hearts, against all the cauils of Satan, and false censures of the wicked world, that they be not hypocrites, but true-hearted, and sincere Christians. Whosoeuer amongst you doth find, that in his soule, the consideration of Gods infinite goodnesse through his only soone, hath had such a powerfull working, that it hath euen knit his heart fast vnto the author of so great kindnesse; and made him euen say and sweare within himselfe, that hee would surely keepe his righteous iudgements; and made him constant in taking all paines to mortifie his corruptions, and to doe his duty in euerie thing, according to the diuine direction: so as that there is no one thing so comfortable vnto him, as when hee can carry himselfe in some good manner,

ner, as beſeemeth the Goſpell of Chriſt; and no thing doth more humble & abaſe him, than when he faileth of this holy walking; and if it were demanded of his very ſoule, what in all the world hee doth moſt heartily deſire, and would faineſt attaine in all his life? his heart would make this anſwere for him, that it is to pleaſe God, to get acquaintance with his duty, and to accompliſh it accordingly: this he wiſheth, this he longeth for, this he coueteth more, than all wealth or greatneſſe, or other guilded toy, that the world hath to giue him. I ſay now in Gods name to euery ſuch perſon (and require him in Gods name to giue credit vnto my words, becauſe they are infallibly grounded on Gods Word) that he ought to be of good comfort, that he is a true Chriſtian, and no diſſembler, and that for ſuch an one hee ought to take himſelfe, notwithſtanding all the blemiſhes, errors, ignorances, imperfections; and it may bee alſo ſometimes groſſe out-ſtrayings of his life.

Brethren, the true-hearted had neede to bee made to vnderſtand their truth, as well as the falſe-hearted their falſe-hood. For as the latter out of his ſelfe-liking diſpoſition, is ready to flatter himſelfe with very ſweete words; ſo the former, out of his acquaintance with his owne guilefulnes, and the ſight of his owne badneſſe and vnworthineſſe, is ready to threaten himſelfe ouer ſharpely, and to charge himſelfe eagerly (though wrongfully) that he is but an hypocrite. But now ye ſeruants of God, conſider that it is a fault to moleſt your ſelues with cauſeleſſe accuſations of your ſelues, or to be ignorant of the vnſpeakable fauour

surely be made branches bringing forth fruit; for then doe you abide in Christ, and his Word abideth in you, and that our Sauiour himselfe doth afterwards prescribe as an infallible way to bring forth much fruit.

Chap. XIX.

Containing the fourth vse.

The fruitfull must be comforted therein.

But now it is time that we turne our selues vnto the fruitfull branches, to diuide vnto them that comfort, which God hath allotted vnto them, and which this text affordeth, and they stand in neede of. For all those therfore that doe bring forth fruite in Christ, in such sort as hath been shewed, we haue much good to speake, and ioyfull tidings to deliuer. Wee are to assure and secure them, against all the feares of their owne hearts, against all the cauils of Satan, and false censures of the wicked world, that they be not hypocrites, but true-hearted, and sincere Christians. Whosoeuer amongst you doth find, that in his soule, the consideration of Gods infinite goodnesse through his only soone, hath had such a powerfull working, that it hath euen knit his heart fast vnto the author of so great kindnesse; and made him euen say and sweare within himselfe, that hee would surely keepe his righteous iudgements; and made him constant in taking all paines to mortifie his corruptions, and to doe his duty in euerie thing, according to the diuine direction: so as that there is no one thing so comfortable vnto him, as when hee can carry himselfe in some good manner,

ner, as beſeemeth the Goſpell of Chriſt; and no thing doth more humble & abaſe him, than when he faileth of this holy walking; and if it were demanded of his very ſoule, what in all the world hee doth moſt heartily deſire, and would faineſt attaine in all his life? his heart would make this anſwere for him, that it is to pleaſe God, to get acquaintance with his duty, and to accompliſh it accordingly: this he wiſheth, this he longeth for, this he coueteth more, than all wealth or greatneſſe, or other guilded toy, that the world hath to giue him. I ſay now in Gods name to euery ſuch perſon (and require him in Gods name to giue credit vnto my words, becauſe they are infallibly grounded on Gods Word) that he ought to be of good comfort, that he is a true Chriſtian, and no diſſembler, and that for ſuch an one hee ought to take himſelfe, notwithſtanding all the blemiſhes, errors, ignorances, imperfections; and it may bee alſo ſometimes groſſe out-ſtrayings of his life.

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that God hath ſhewed you, or to denie the bleſſed worke of his good ſpirit in you. Yea, you are bound in conſcience to acknowledge your owne true heartedneſſe, and with hearty thankes vnto God, and much chearefulneſſe in your ſelues, to approue your ſelues to him, and to your owne conſciences. I confeſſe, that it is farre more dangerous to hope then to feare without a cauſe: but yet the inconueniences of theſe falſe feares, are alſo very many and very great. When a man that is vpright, doth not account himſelfe ſo to be, he is vnable to think comfortably of dying, and leauing this world; hee is backward to prayer; he can hardly giue thankes for any thing; he cannot long for the comming of our Lord Ieſus Chriſt; he cannot ſo much delight himſelf in the contemplation of heauen; he cannot be ſo patient in affliction, he cannot be ſo abundant in godly ſpeeches, to the edification of others, as elſe he might be. Theſe feares therefore (though by God they bee made profitable for the beating downe of pride, and for the ferretting out of the reliques of guile that remaine in vs) are yet (vnleſſe they bee ſeaſonably oppoſed and remoued) very noyſome and hurtfull, and (like an Eaſt wind, cold and dry) doe bite and nip the branches, and cauſe the grapes to grow but few and little vpon them. Wherefore you muſt be giuen to vnderſtand, that fruitfulneſſe may well ſtand with the hauing many weakeneſſes, ſinnes and corruptions; though not with the allowing, excuſing, maintaining, extenuating, denying, and wilfull winking at any. Thou haſt manifold corruptions in thee, much pride, vaine-glory, worldlineſſe, luſt, paſſion, reuengefulneſſe,

neſſe, and twenty other like. But tell me; Doſt thou ſee and feele theſe corruptions? doſt thou conſtantly obſerue the motions and riſings of them with griefe, diſlike, deteſtation, and iudging of thy ſelfe for them? Doſt thou make oppoſition to them, by preſſing on thine heart the promiſes, threats and precepts of the Word? by conſideration of the death and ſufferings of Chriſt, by groanes in thy ſelfe, and by ſupplications vnto God; and ſo keepeſt them from vſuall breaking forth in extremitie and groſſeneſſe? or if they doe at any time breake forth, doſt thou arraigne thy ſelfe for them in Gods preſence? not ceaſing to wound and pierce thine owne hart, til thou findeſt it wrought to a renewed loathing of them? not ceaſing to confeſſe them vnto the Lord, and cry for his helpe, till thou haſt renewed in thy ſelfe a firme purpoſe of no more returning vnto them? Doſt thou theſe things, I ſay, in all thy faults, weakeneſſes and wandrings? then I affirme, that thou mayeſt be, and art fruitfull, notwithſtanding all theſe faults; and I tell thee, for the comforting of thine heart, that theſe things cannot bereaue thee of the title and priuiledge of a fruitfull branch, and an vpright perſon. Againe, thou art very defectiue in vertues of all kinds, in faith, in meekeneſſe, in patience, in thankefulneſſe, in heauenly-mindedneſſe, and the reſt: But doſt thou take notice of theſe thy defects? art thou grieued and aſhamed of them? Doſt thou call vpon God to make a ſupply? and call on thy ſelfe to labour for an encreaſe of them? Doſt thou ſtirre vp thy ſelfe to grow in theſe graces? and not excuſe, pleaſe, and content thy ſelfe in

thy wants; pretending that euery man muſt haue his faults, and ſo haſt thou, thus ſleightly paſſing them ouer? then I aſſure thee againe, that for all thy wants, thou art yet fruitfull in Chriſt, and ſo vndoubtedly a true Chriſtian. For to fruitfulnes is not required an actual knowledging & doing of all Gods wil, but a labouring and ſtriuing to know and do the ſame, & that conſtantly, out of loue vnto him, & for his glory. Wherfore if the loue of the Lord doe ſo inflame thy ſoule, that thou reſiſteſt earneſtly to all thy corruptions; and if the intention and purpoſe of pleaſing and honouring him, doe ſo conſtantly ſtand before thine eyes, as to make thee take continuall paines, to reforme and amend thy ſelfe; I dare pronounce thee a fruitfull branch, and a ſound-hearted Chriſtian: and I doe now require and enioyne thee, to fall downe before the Lord with hearty prayſes, for this ſo vnſpeakeable goodneſſe of his, in ingraffing thee into the right Oliue, and making thee a liuing member of his Sonne the Head and Prince, in whom all fulneſſe dwelleth. Yea, I wiſh thee to reioyce, and to delight thy ſelfe in abundance of peace, through the certaine acknowledgement of thine happy eſtate that thou art not alone in, but alſo of the Church, and truly partaker of the fatnes and verdure of the right Oliue tree. To know a mans ſelfe fruitfull in ſome degree, will make him fruitfull in an higher. The man that ſuſpecteth himſelfe to be worſe than nothing, goes fearefully and faintly about his buſineſſe: but he that is certaine hath ſomething of his owne (though not ſo much as he would) is chearefull and forward in following

lowing his calling. It doth likewiſe euen dampe the courage of a good Chriſtian, in following the trade of godlineſſe, when he is ſtill cauſeleſly accuſing himſelfe to haue no truth, no ſinceritie, no vprightneſſe: but to know that hee hath truth indeed (and yet is farre ſhort of perfection), this encourageth him to goe forward, in ſtriuing after perfection. The conſolation that pietie affordeth, is a principal furtherer of our good proceedings in it; and therefore thou muſt take comfort in the truth of thy beginnings, that thou mayeſt goe forward with a liuelier pace, and greater diligence. Conſider here, how that our Sauiour doth not name the bringing forth of as much, and as faire fruite, as others, for the note of a good and pleaſing branch, but ſimply the bringing forth of fruit: and therefore if thou beeſt in any degree fruitfull, though neither ſo much as thou wouldeſt, or ſhouldeſt, or ſeeſt others to bee; yet there is iuſt cauſe of receiuing comfort. Indeede the littlenes of our fruite ſhould humble vs, but not diſcourage vs. It ſhould ſtand before our eyes, to keepe vs from pride, not from peace; to ſtop vs from conceitednеſſe, not to hinder our comfort in God. Satan that deſireth to make all things harmefull vnto vs, labours alſo to turne the reliques of ſinne (which remaine in vs), to the ouer-much diſquieting and terrifying of our conſciences, and to the ſhaking of our faith, and interrupting the conſolations we might enioy in God: but let vs not yeeld to the ſubtiltie and malice of Satan in this behalfe. When thou ſeeſt thy ſelfe failing in the meaſure of fruite, obſerue this fayling well, but turne it not the worſt

worſt way. Let it make thee charge thy ſelfe with too much negligence, not with vtter hollowneſſe; conclude from it, that thou art but weake and feeble, not that thou art but an hypocrite and diſſembler. And now let all Gods people chiefly thoſe that are full of doubts and feares, depart away confirmed and eſtabliſhed in comfort: let their ſpirits be at peace within them, and let them feede of the fat and ſweete portion, which the Lord hath allowed them. The ioy of the Lord will bee their ſtrength; theſe comforts will ripen their fruites, as the Sunne-beames doe the fruites of the earth, and they ſhall with moſt eaſe and aſſurance grow better and better, when they finde the comfort and benefit, of being truly good alreadie. So then conclude thou thus for thy ſelfe; euerie fruitefull branch is a true Chriſtian, I am fruitfull (though not of ſo large, faire and ripe cluſters as others, yet) of Grapes: my life is truly holy and good (though not approching ſo neare to perfection as it ſhould); and therefore I will not doubt to eſteeme my ſelfe a true Chriſtian, and to giue the Lord the glory and praiſe, and take to my ſelfe the comfort and peace of my ſinceritie. And ſo wee haue ſpoken of the obiect of Gods Husbandrie; the parts of which wee will hereafter entreate of at ſome conuenient time, if God afford vs life and opportunity.

Deo Soli gloria.

FINIS.

A BRIDE-BVSH:

OR,

A DIRECTION FOR MARRIED PERSONS.

PLAINELY DESCRIBING THE DVTIES COMMON to both, and peculiar to each *of them.*

BY PERFORMING OF WHICH, marriage ſhall prooue a great helpe to ſuch, *as now for want of performing them,* doe find it a little hell.

Compiled and publiſhed by WILLIAM WHATELY, *Miniſter and Preacher of Gods Word in* Banburie *in* Oxfordſhiere.

Heb. 13.4.

Marriage is honourable among all men, and the bed vndefiled: but whoremongers and adulterers God will iudge.

LONDON,
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